

# ST. LOUIS CATHOLIC HISTORICAL REVIEW

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Statement of the Ownership, Management, Circulation, etc.  
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(Signed) H. M. CLAPP, Notary Public.

(My commission expires Sept. 23, 1923)

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Issued Quarterly

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# AN APPEAL

## HISTORICAL MATTER DESIRED

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Books and pamphlets on American History and Biography, particularly those relating to Church institutions, ecclesiastical persons and Catholic lay people within the limits of the Louisiana Purchase;

Old newspapers; Catholic modern papers; Parish papers, whether old or recent:

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In a word, every object whatsoever which, by the most liberal construction, may be regarded as an aid to, or illustration of the history of the Catholic Church in the Middle West.

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# THE COMING OF THE JESUIT FATHERS TO ST. LOUIS

(Sermon Delivered by Archbishop John J. Glennon, D.D., on the  
Occasion of the Jesuit Centennial Celebration, St. Louis,  
Sunday, May 20, 1923.)

"Send forth thy Spirit, and they shall be created: and thou shalt renew the face of the earth. Alleluia."—(Pentecost Versicle.)

Some events are turning points in history; and some are even more important, in this, that they mark the beginning of a new era.

To this latter class belongs that event which transpired when Ignatius of Loyola, the crippled soldier of Spain, gathered his few followers at Montmartre in 1535, and at their head and with them took those vows, ordinary and special, which would make them the companions of Jesus and henceforth His kingdom's bravest defenders.

No turning point was this; but in a new way a new challenge to all the world that stood against Christ.

Similarly, too, though in a lesser way, yet for Western America just as important, was the advent to the banks of the Mississippi of a group of followers that claimed Ignatius as their chief. In their hearts was the elemental strength, spiritual fervor—the courage and the daring, that inspired the hearts of the Montmartre group; and just as high the purpose that inspired their coming.

It was in the year 1823, on the 31st of May—just one hundred years ago, when there came from their impoverished home in Maryland two Fathers and seven novices on their long journey westward. Let us speak the names again: Rev. Charles Van Quickenborne, superior; Rev. Peter J. Timmermans, his assistant; and F. J. Van Assche, P. J. De Smet, J. A. Elet, F. L. Verreydt, P. J. Verhaegen, J. B. Smedts, J. De Maillet, novices.

As they reached the banks of the mighty river, their weary minds must have turned in gratitude to Almighty God, Who had brought them through much trial to their journey's end. Here was the river that their own Marquette had discovered; and now they were to cross where he had passed one hundred and fifty years before. The town that lay before them was still a frontier town. Its five thousand inhabitants, mostly Catholic, with their bishop as their head, were about to celebrate with the procession of the Blessed Sacrament (music and cannon accompanying) the great Feast of Corpus Christi, the octave of the Feast falling on that day. In that procession the Jesuit

band had an honored place. It must have appealed to them with special significance, for were they not the company of Jesus, and were they not at their journey's end still His companions?—still the soldiers of the Eucharistic King as He was borne in triumph amongst His people.

In a few days they had wandered out as far as Florissant, in that valley henceforth to live, and there henceforth to find a home.

I have said that their coming marked a new era for the West. But just as all great spiritual movements have beginnings in poverty and humility—just as the Christ was born in Bethlehem where there was only a stable to shelter Him, just as at Pentecost the Holy Spirit came to the Apostles assembled in a dingy room; so was it with this hopeful band. There were twelve in number; but their only home at Florissant (and even it was not prepared to receive them), was a log cabin measuring sixteen by eighteen feet. It had one door, a couple of windows from which the glass had vanished; and under the coigne of the roof a rude loft or garret to serve as a dormitory.

I will leave to your imagination how priests, novices and lay brothers, twelve in number, were able to find a place to sleep, to cook the food which had not yet arrived and for which they were dependent on the goodness of the Blessed Mother Duchesne who was a neighbor of theirs; how they could further utilize it as a community room, a house of studies, a chapel;—all in a space of sixteen by eighteen feet, with a garret superimposed.

If poverty be an outward sign of divine benediction, I know of no community that should be more blessed than theirs. Yet in this humble habitation was the stored-up energy, which has ever since been expanding and which, far from being exhausted, is like the quality of mercy never confined and like the charity of God ever urges onward.

Great have been the accomplishments of the Jesuit Fathers of this Province—vast their energies—mighty their exploits—grand their institutions—learned their men and mighty the spiritual empire they have builded; yet it is today for every member of this Province whatever his work may be, whether on the blazing sands of India or the forests of British Honduras, or by the Indian wigwam in the mountain passes, whether from halls of learning or from beneath the fretted roofs of famed sanctuaries, to turn with loving pride to the old home whence has come the source of their inspiration—of their greatness, and under God's benediction, all their success—dear old Florissant.

You would not expect me, brethren, to tell you today the long story of these hundred years of achievement. It would take a lifetime to collate the facts. It has already been the subject of chronicle and story in more books than I have today of minutes at my disposal; and the story is not yet written. I am left then as one in a vast garden whose duty it is to exhibit that garden with all its rich fruits and bright flowers before you. I can only say to you, you too may walk in this garden—you too may study its history and you too may admire

the flowers on the way and enjoy the abundant fruits. Then you can do as I would do now, take therefrom a bouquet of immortelles and bear it with you as you go, that in your life journey you too may be blessed with the aroma of the flowers that have been planted by the companions of Christ.

It is said that the Jesuits are the first teaching order in the world; and surely the same will apply in a special manner to this Province of the Society. In their cabin home at Florissant they commenced by taking a few Indian boys to wean them from the forest trail with its orgies and superstitions, and train them to walk henceforth in the ways of the great Spirit—then on to St. Louis, to take over the college that was struggling here under the fitful and uncertain care that a few secular priests were able to give it. That college they assumed charge of in 1826; and under their ministration it has grown year by year until today it is the wide spreading group of schools that compose the great St. Louis University.

The Jesuit Order has its "*ratio studiorum*." It is the outcome of the mind and heart of their founder. The fathers have preserved it as their norm of teaching, modified, if you will, but unchanged in principle for three hundred years; and still it stands as the norm of true education. Following it, they will teach their youth to speak; and that is rhetoric. They will teach their pupils how to think—that is logic. They will teach their youth to grow in the knowledge and love of truth; and that is philosophy. They will teach their youth, as the beginning and the crown of all, to know and to love God; and that is theology.

Statistics may tell in a formal way of their great success; but statistics, after all, furnish poor standards of judging the worth of the thing itself. A thousand teachers, twenty-thousand pupils in high school, college and university, five universities in which to teach them, sixteen colleges and fifteen high schools are the outward evidence of the work done by the Jesuit Fathers in this Province in one hundred years. Worthy it is of all praise; surely deserving of our admiration and of God's benediction.

I have said their coming marks a new era; and I think these statistics prove that their coming marked at least a new era for Catholic education. But beyond the statistics, it may well be asked, what are the results? Have their efforts produced a new era of thought—to what extent have they influenced the public mind—what evidence have we of their accomplishments among the people and in the land in which it was inaugurated?

There be those who claim that our Catholic education counts for little—that its results are negligible—that the public thought swings away from it—that the world works without it and needs it not. I suspect also that there are many who would like to have this estimate of values admitted and accepted by the general public, even though it be untrue.

Now when we look at the Mississippi River we are thinking only

of its onrushing waters. We little consider the banks that confine it—the levees planted along the way to guard the farms and the homes that lie beyond. So too when estimating the trend of thought and life today, we are liable to consider the form and the froth of its ever hurrying movement and give little attention to the substantial barricades erected to direct those lives and direct that thought in the way they should go, and to the end that their movement shall be straight and efficient. Little thought do we give to the process of purification up there at the source or to the devices along the way to deepen and make serviceable that river of life.

So with Catholic education, it may not be much in evidence, where the froth and foam is, but it is constantly working there in home and hall; purifying, strengthening, ennobling those who are its recipients, directing their ways, so that they may serve as they go, and that every day their life flow may ripple in the sunshine of heaven.

But who can give us on these things statistics? The record of our devotion to Catholic education can be found only up there in the book of life, written by Him who has said to us, "Suffer the children to come to Me"; and who surely remembers those who help to get them on the way that leads to Him.

The Jesuit Father is not only a teacher of youth, a director of schools, a creator of universities; in other lines he works for the upbuilding of the Kingdom of Christ. He is a missionary.

I have no doubt you would deem my few remarks incomplete if I did not call to mind today that chapter of Jesuit History, so appealingly beautiful, so spiritually romantic, so daring and so successful, wherein at the call of the Indians of the far West, the Jesuit "black-robe" faced that strange land and failed not until he reached the placid waters of the Western Sea. You will remember that the call to the Jesuit Fathers to come to the West was particularly that they would evangelize the Indian Tribes. For seventeen years after their arrival, they had waited with this their first mission unaccomplished. But the purpose that inspired them still was treasured in their hearts. One, two, three delegations came from the Indian Tribes of the Rocky Mountains, imploring the presence of the "black-robe," praying that he would come to save them.

And now in 1840 their call is answered. Father De Smet starts on his long journey; perils by water and by land were his to meet. From flat boat to cart over hill and plain, amidst the buffalos—patriarchs of the plains, and the multitudinous denizens of the primeval forests; with no protection from the heat of day or the cold by night; with no food, except salted meat, and no drink at times, except the stale salt water of the plains; and still ever upwards to the mountains and beyond, until, at last, travel stained and weary, the "black-robe" salutes the children of the forest.

Not difficult is it, indeed, (for he has left us the materials), to reconstruct these scenes that stand unique in American missionary annals.

Between those hills that look eternal, down by the running waters of the stream, stands the village of the "Flat-heads," their numerous tepees surrounding the central plateau where the council is held. They have sent out their boldest chiefs to meet the approaching "black-robe." Silently they rise as he enters the place of council. The old men weep for joy; while the children join hands in delight. He is led to the place of honor. Solemnly the great chief, "Big Face," arises: "Black-robe," he says, "welcome to my nation. Our hearts rejoice today because the great Spirit has granted our petition. From the far east in years gone by we heard of that great Spirit; and in our wanderings, I have exhorted my children to love Him because He is great and good. Now in His name, you come, O, black-robe! Our desire is to know what we must do to please the great Spirit. Black-robe, speak. We are your children. Show us the path we must follow to reach where the Spirit lives. Our ears are open. Our hearts will heed your words. Speak, black-robe."

The black-robe rises. He is the only white man for hundreds of miles around, for he has come a distance of two-thousand miles or more; and now his heart's desire is gratified. He tells them of the great Spirit and His laws. He leads them from the war dance to the ways of peace. He tells them they must love and not hate—yea, even love their enemies. He lifts before them the cross. He teaches them to sing the praises of God. In a few days, even from his first arrival, the Indians promise to stay with him and to follow his teachings unto death. He remains with them long enough to instruct and baptize them. He teaches them how to pray in common. It is the early morning, and the chieftain who has already called them together with the sun's rise, leads, and there in the forest primeval, the hearts that beneath it formerly leaped to the summons to battle, now sing in peace the praises of the Maker, and ask for them and theirs His constant benediction.

Father De Smet's way from village to village was a triumphant tour of the cross. He not only taught the Indians the ways of God; but he also trained them in the methods of civilized life. He induced among them that settled order of living which they had never known. His work was to remain; and even to this day his name is hailed as blessed in all that Western land. A hundred and eighty thousand miles he has traveled, then leaving to other hands his beloved Indians of the West, he, himself, returned to lay down his burden and sleep at Florissant with the Fathers.

If the West today is streaked with the light of Faith, if the villages of the plains nestle in the shadow of the cross, if that same cross stands resplendent in the glory of the mountains, it was De Smet and his followers who blazed the way, who carried that cross, and in its exaltation, set up the reign of the Crucified One over the mountain and the plain.

But the Jesuit Father is not alone teacher and missionary, his is the duty to fight the battle of faith wherever along the battle line

that sacred cause needs defenders. In the language of St. Paul, "He becomes all things to all men in order to gain all to Christ." He is the priest at the altar, breaking the bread of life to the little ones. He is the preacher in the pulpit, proclaiming the gospel of the Savior, exhorting, appealing, encouraging, as Smarius did and Damen and Wenniger, the echoes of whose voices still linger. He is a missionary in the field, preaching from church to church. He is the pastor of souls, guarding well his flock—the writer of books—the exponent of truths—the master of arts—the director of souls—the conductor of retreats—the friend of men—the servant of God.

There is in the pursuit of his life's calling a variety—a divine restlessness and a consecration. Now he is teaching his boys how to work and how to play; now in the criminal's cell bringing to the unfortunate some ray of hope—some evidence of divine mercy; or again, he is insistently directing some rare soul along the mystic way that brings it among the elect of God.

It is because of this divine restlessness that the Jesuit Fathers have been subjected to criticism; and indeed they should plead guilty. The people are angry with them; for they have disturbed the fretted conscience of the world. In season and out of season they have importuned, sought and struggled with that wayward conscience, which would escape if it could, resentful of interference, even though that interference be for its salvation. It would scape; but like "The Hound of Heaven," there is one to pursue it down the "labyrinthine ways" of its own foolish speculations. There is one to follow it amidst tears or laughter and plead with it in the Savior's name. Why abandon—why betray Him, "for in betraying Him, it betrays all?" That world conscience has swept down the titanic gloom of war and sought comfort amidst tombs and memories—has turned from the sky above to the valleys below, has sought in conquering space to reach the "margent of the world." Vain are its pursuits—empty its victories, for it fled the Master; and in doing so, has lost home and hope. At the end, it must turn and listen to the voice that insistently pursues; for it is the voice of the Messenger of Truth. It must yield to the power that created it; and return a weary prodigal to the Father's home.

I join with you in praying that the Jesuit Community may long continue divinely restless in its divinely appointed task, that with "unhurrying chase and unperturbed grace, deliberate speed, majestic instancy" of the Master, His companions may still fret the world's conscience—still, in His name, heal the wounds of society—still form and inform the minds of men—still teach and preach and pray for an erring world and lead it back to Christ.

# SOME EARLY CHAPTERS IN THE HISTORY OF ST. LOUIS UNIVERSITY

DEVELOPMENT, ACADEMIC AND MATERIAL

## § I.

The history of post-graduate education west of the Mississippi goes back to the grant of a University charter made by the Missouri Legislature, December 28, 1832, to St. Louis College, which thereby became the first institution in that part of the Union to enjoy this educational privilege. Three years later, in 1835, Father Verhaegen, first president of St. Louis University, took up with the Medical Society of St. Louis the project of opening a Medical School in connection with the University. A faculty of eminent St. Louis physicians, among them Dr. Beaumont, a practitioner of national reputation, for whom the Beaumont Medical School of St. Louis was to be named, was organized, though it is not clear that instruction was actually imparted until 1842. However, even before that date the presence of the teaching staff of this department had become a recognized feature of the academic and other exercises of the University. On Independence Day, 1838, the Medical Society marched with the student-body and instructors of the University to the Court House to hear the Declaration of Independence read by one of the students and thence to the Cathedral to listen to a discourse on the "Nature of True Liberty," by Father Van de Velde of the University. The chronicler adds that, the exercises over, the medical professors with other invited guests, among them General Morgan, a hero of the battle of New Orleans, were dined by the Fathers of the University. That same year, 1838, the commencement exercises of the University were marked by a baccalaureate procession, the medical staff and other professors marching through the main corridor of the building and thence into the college campus where the exercises were held.<sup>1</sup>

Instruction in the Medical School appears to have been actually inaugurated in the autumn of 1842, in a building erected for the purpose on the north side of Washington Avenue, directly west of Tenth Street. The faculty at this juncture included such eminent names in the medical profession as those of Daniel Brainard, subsequently founder of Rush Medical College in Chicago, Moses L. Linton,

<sup>1</sup> *Historical Sketch of St. Louis University* (Bulletin of the St. Louis University, 1908). *Litterae Annuae*, 1838.

founder in 1843 of the *St. Louis Medical and Surgical Journal*, and Dr. Charles Alexander Pope, later President of the American Medical Association. The popularity of Dr. Pope when Dean of the Medical School caused it to be referred to as "Pope's College."<sup>2</sup> He was a son-in-law of Col. John O'Fallon, one of St. Louis' wealthiest citizens, and it was through his influence that the latter erected in 1850 a stately new building on Seventh and Myrtle streets in which to house the medical department of St. Louis University. "This beautiful structure," wrote a contemporary observer, "was built entirely by the munificence of Col. John O'Fallon at an expense of about \$80,000. . . . The fitting up, museum arrangements and instruments cost Dr. Pope at least \$30,000 besides."<sup>3</sup> Thus in the early fifties St. Louis University was enjoying unequaled facilities for medical instruction of the highest order, when circumstances quite unlooked for brought about the loss of this branch of its curriculum. In consequence of the Know-nothing excitement of 1855 it was agreed that year by mutual consent between the University authorities and the officers of the Medical School to dissolve the connection between the two. The "St. Louis Medical College," as the released institution was called, continued its work under a distinct charter.

A Law Department was opened in the fall of 1843 with a matriculation of eighteen students. At its head was Judge Richard Aylett Buckner of Kentucky, a man of high legal attainments and a conspicuous figure in the national politics of his day. He was the supreme controlling and vitalizing influence of the St. Louis University Law School during the three years that he presided over it and when he died, December 8, 1847, the school passed away with him.<sup>4</sup>

Memorable in the history of the University was the day on which it received Daniel Webster as a guest within its walls. The great senator, the outstanding national figure of the day, visited the West for the first and only time in 1837, on which occasion through the friendly intervention of John F. Darby, Mayor of St. Louis, he was received in honor at St. Louis University. Father Verhaegen, Superior of the Missouri Jesuits, and Father Elet, Rector of the University, with the members of the faculty, welcomed the distinguished visitor as he appeared at the Green Street entrance to the main college building. He passed through two rows of applauding students to a Hall, where the members of the various faculties were presented to him. Thence he proceeded to the Boarders' Hall, where he was given a rousing welcome by all the classes, and where, seated on a raised platform, he listened to poems and addresses from the students in English, Latin, Greek, German, Italian, Spanish and

<sup>2</sup> Dr. Pope's son, Father John O'Fallon Pope, member of the English Province of the Society of Jesus, now residing at Roehampton, England, was for many years the distinguished head of Pope's Hall, Oxford. A sister of Father Pope married Col. Vaughan, head of the English Catholic family that has given so many members to the Church.

<sup>3</sup> Hogan, *Thoughts about St. Louis*, St. Louis, 1855, p. 25.

<sup>4</sup> "Yours of the 12th inst. was received day before yesterday. Calculating

French. The remarks made by the distinguished visitor in acknowledging the addresses were altogether worthy of his reputation, so Darby declares in his *Reminiscences*.

"Mr. Webster arose," as the newspaper reporters would say, "under evident emotion." He made the proper acknowledgment for the compliment paid to him, and said, among other things, that these scenes brought to his mind "his school-boy days and remembrances, when he himself was struggling for intellectual culture and improvement." Then turning to the reverend Fathers, he said, "The sculptor and the painter worked upon marble and upon canvas, materials that were perishable, but to them was given the high privilege of working upon that which was immortal." The address was short, but most happy and felicitous and in such a manner and language as could have been delivered only by Daniel Webster.<sup>5</sup>

On the day following the reception there was a Whig gathering and banquet at Lucas's grove, at which Webster delivered his one political speech west of the Mississippi. Four or five Fathers of the University, eager to hear the speaker of the occasion were in attendance, being shown special courtesy and attention by the presiding officer, Mayor Darby, who gave them places of honor at the banquet table. "No one who witnessed it," wrote Darby, "can ever forget with what deep and riveted attention those reverend and learned men listened to every word that was uttered by the captivating and powerful speaker. This was the only occasion on which I ever saw the reverend gentlemen attend a political meeting. They came to hear the speech of the great Mr. Webster."<sup>6</sup>

The visits of Ex-President Van Buren and Charles Dickens, both occurring in 1842, were also incidents of note in the history of the University. Of the reception tendered the famous master of English fiction it is recorded that one eager youth in the enthusiasm of the moment rose from his seat and gave "three cheers for Boz," whereupon the one hundred and fifty students made the room ring to the echoes of what was no doubt the genuine equivalent of the modern college yell. In the course of 1838 two European scientists of note, Jean Nicollet, a Savoyard geographer and mathematician in the United States government service, and Charles A. Geyer, a German naturalist, were frequent callers at the University. Nicollet had already explored the sources of the Mississippi with noteworthy results. Both scientists were lent valuable aid in their researches by the meteorological records of the University and in return initiated some of the professors of the latter into the secrets of taxidermy.<sup>7</sup>

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on removing to St. Louis sometime during the succeeding year and believing that it would be a good location for a law-school, I was anxious to see a law-professorship established in your institution. There is a large and flourishing region of country surrounding St. Louis without such advantage, the nearest and perhaps the only one of the kind being at Lexington, Ky. That such a one in your city, would under proper management, and with professors of proper reputation, succeed, I have no doubt." Buckner to Carroll, October 21, 1843.

<sup>5</sup> Darby, *Personal Recollections*, St. Louis, 1880, p. 265.

<sup>6</sup> Darby, *op. cit.*, p. 269.

<sup>7</sup> *Litterae Annuae*, 1838. The annalist's Latin rendering of "taxidermy" is curious—*optima imprimis avium quadrupedumque palea aut canabe secta*

It has been told in a preceding article in the *St. Louis Catholic Historical Review* how steps were taken as early as 1829 to obtain a government subsidy for St. Louis College through the influence of Senator Benton.<sup>7b</sup> Nothing, however, came of this initial attempt. Later, on September 1, 1835, the trustees of the institution in meeting assembled, resolved to petition the United States government through Senator Benton for a grant of land as a means of placing the school on a secure financial basis.<sup>8</sup> No petition, so it seems, was submitted to the inhabitants of St. Louis in connection with this measure, as had been done six years before. On December 8, 1836, Mr. Benton introduced on leave in the United States Senate, it being the second session of the 24th Congress, the following bills, to wit: a bill to construct certain fortification; a bill to provide for the construction of a western armory and arsenal; a bill for the relief of the heirs of General W. M. Eaton; a bill making a grant of land to the University of St. Louis.<sup>9</sup> All of these were read a first time and ordered to a second reading. Among the twelve bills read a second time and referred to appropriate committees, December 15, was the one granting a township of land to "the French University of St. Louis." The bill was referred to the Committee on Public Lands, the chairman of which was Senator Walker of Mississippi. Senator Walker first reported it without amendment on January 30, 1837, and about a year later, January 18, 1838, again reported it, this time unfavorably. Despite the unfavorable report of the committee, the bill was taken up for discussion in the Senate on Tuesday, June 5, 1838. An abstract of the discussion follows:

*implendarum methodus*, "the best method of stuffing particularly birds and quadrupeds with straw and bits of cotton."

<sup>7b</sup> *The Beginnings of St. Louis University in St. Louis Catholic Historical Review*, January, 1919.

<sup>8</sup> Hill, *History of St. Louis University*, p. 51. It would appear that an attempt was made in 1832 to get the measure through Congress. The editor of the *Cincinnati Journal* having under the caption "Perpetuation of Jesuitism" expressed surprise that "the Congress of the United States should grant aid to a Jesuit establishment" was taken to task for his bigotry in the *Cincinnati Catholic Telegraph*, April 14, 1832.

<sup>9</sup> The text of the bill is as follows: "A Bill to grant a township of land to the French University of St. Louis in the State of Missouri. Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That there be granted, and the same is hereby granted to the French University of St. Louis, in the State of Missouri, one township of land in said state, to be selected in parcels conformably to divisions or subdivisions out of such public lands as shall have been offered at public sale; and that the chartered authorities of said institution cause the said lands to be settled and to sell the same within five years after the passing of this act and to apply the proceeds of said sales to the endowment of the University aforesaid." "I received a letter the other day from the honourable T. H. Benton, in which he requests to forward him by first opportunity a catalogue (printed) and an account of the last examination, stating that he has brought forward our petition among his earliest measures, thinking the present session more favourable than the preceding. Pray hard—*O[min]ia possibilia sunt credenti*, "all things are possible to him that believes." We may, after all, get out of difficulties." Elet to Van de Velde, 1837(?).

"Mr. Clay of Alabama thought the bill ought to be postponed. There will be many objections to the measure in a constitutional point of view that would present themselves to the minds of gentlemen which he was not going to take up the time of the Senate by going into.

Mr. Benton advocated the school with much zeal, maintaining that it was the only school in the Union where the living languages were taught so as to be practically useful. Mr. Benton thought the donation was due to that French institution and said that he saw no constitutional difficulties in the way. Mr. Clay of Alabama said he could not understand how we were to grant a whole township of land to a French institution because the languages were taught there. He presumed the languages were as well taught and perhaps better in all the other universities of the country. He thought the whole matter should be well considered before final action was taken on it.

Mr. King made a statement in relation to the land received by different states for the purposes of education. Though the grants were the same, the value, in many instances, varied materially. For instance, that of Alabama had been found amply sufficient. In some of the states the land sold higher than in others, because the soil was more appreciated. That, he presumed, was the fact in relation to Alabama, though her school land was disposed of at a fortunate period. Mr. King was opposed to making any special grant. If it were extended to Missouri, he hoped it would be to every other state.

Mr. Benton went into the history of the institution, claiming for it a great superiority over all the schools in the country for the French and Spanish languages. At this school there were young gentlemen from every part of the world, in constant use of their mother tongue, French, Spanish, Italian and others and under such circumstances only could those languages be acquired. If there were schools or colleges in this country, where the languages were as well taught, he did not know them. Of the many persons that had learned the languages in these universities, he had never yet known one that had learned them so as to make them of practical utility; that was, to speak them fluently in conversation and if they were enabled to do so, they must have acquired them somewhere else. Mr. Benton felt sorry that the gentleman from Alabama (Mr. Clay) had made so strenuous an opposition to a measure which was so reasonable in itself.

"Mr. Sevier explained his willingness to vote for the bill. In the first place the object was laudable; and in the second, he thought the lands ought to be at the disposal of the states wherein they lie. Mr. Sevier dwelt for some time on the subject maintaining that now the public debt was paid, such ought to be the disposition of the public domain. The lands were acquired by the common blood and treasure of our ancestors, which the old states hold on to, while those of the new were sold for the common benefit of the whole. He would vote for no grant to the old states and was for putting the matter on an equality by holding on to the lands in the new. Here we were spending millions to get rid of the Indians in Georgia and were the lands thus acquired sold for the common benefit? Mr. Sevier hoped that the bill would be permitted to pass.<sup>10</sup>

Senator Clay of Alabama, who was particularly insistent in his opposition to the bill, at length called for the yeas and nays on the indefinite postponement of the discussion. When these were asked, there were twenty-five yeas and fourteen nays; in other words, almost two-thirds of the Senators voted that future discussion of the question be put off to an indefinite period, thus practically shelving Senator Benton's bill. John Calhoun of South Carolina and Henry Clay of Kentucky were among the Senators that showed themselves unfriendly to the bill; but Daniel Webster, perhaps with pleasant recollections of his welcome at St. Louis University the year before still fresh in his memory, cast his vote in its favor.<sup>11</sup>

Thus, for once in its history, the University of St. Louis became

<sup>10</sup> Blair and Rives's abstract of Congressional proceedings, forerunner of the *Congressional Record*.

<sup>11</sup> *Id.*

a topic of debate in the highest legislative body of the land. Political, sectional and perhaps religious prejudices will explain the failure of this attempt on the part of the devoted Senator from Missouri to secure a measure of government aid for the institution at a period when such aid was freely extended to other denominational institutions in various parts of the Union. The attempt was never again renewed; and the debate in the Senate in June, 1838, soon passed into oblivion. It is left unnoticed by Senator Benton himself both in his "*Thirty Year View*" and in his *Abridgment of the Debates of Congress*, a work which runs into thirty volumes. For one thing, the designation by Senator Benton of St. Louis University as "the French University of St. Louis" was strangely infelicitous, suggesting as it did against the fact, an institution conducted under foreign auspices and having about it a foreign atmosphere, circumstances not likely to recommend the plea made by the University for a public subsidy.

The undergraduate instruction offered by St. Louis University from the earliest years of the institution embraced two courses, the classical and the mercantile or commercial.<sup>12</sup> The classical course, restricted to boarders and half-boarders until the session 1842-43, embraced five years of Latin, Greek, English and accessory branches and one year of Philosophy. Latin, Greek, mathematics and philosophy were required of candidates for the degree of A. B., to which the classical course ordinarily led.<sup>13</sup> As early as 1836 there were five separate Greek classes, indicating that the study of that language was on an equal footing with that of Latin. For a few sessions in the early forties, two years were required in philosophy, but this arrangement failed to become permanent. In the first thirty years of the University or down to the session, 1858-59, the studies appear to have been organized on something like a departmental basis. Mention is

<sup>12</sup> The first attempt to systematize the course of study and formulate definite requirements for graduation was made in 1837. On May 6 of that year the trustees of the University in meeting assembled appointed a committee, of which Rev. James Van de Velde was made chairman, with instructions considerably "to specify what studies and acquirements shall henceforth be deemed necessary for finishing the classical course, and being found qualified for taking the degree of A. B. in the St. Louis University." The report offered by the committee on the eighth of the following December was amended and re-committed with instructions to report also on the conditions to be prescribed for obtaining the degree of A. M. The report, as finally adopted by the board of trustees on July 28, 1838, provided: "First: that the classical course shall comprehend a competent knowledge of the Greek, Latin and English languages; of geography, use of globes, ancient and modern history, logic and principles of moral philosophy, including ethics and metaphysics; of rhetoric and mathematics, including arithmetic, algebra, plane and solid geometry, trigonometry, surveying, mensuration, conic sections and the principles of natural philosophy."

<sup>13</sup> *Catalogue of the Officers and Students the St. Louis University, Missouri*, August 14, 1839. The practice, previously introduced of granting the degree of A. M. to "alumni, who, after having received the degree of A. B. shall have devoted two years to some literary pursuit," was confirmed and it was further determined to grant the A. M. to graduates of other colleges on their producing "the diploma of A. B. and testimonials that, after their graduation, they had devoted at least two years to some literary pursuit." Hill, *History of St. Louis University*, pp. 56-57.

made in the catalogues of the period of the Departments of Latin, Greek, French and German, while the professors are designated by their respective subjects of instruction and not, as in later years, by the general name of the class assigned to them. At the close of the session, 1857-58, a change in the nomenclature of the six classes of the classical course was announced. They were to be designated as Philosophy, First Rhetoric, Second Rhetoric, First Grammar, Second Grammar, Third Grammar. As a matter of fact, this nomenclature does not appear ever to have been actually put in use, or if it was, it lasted only a year, as in the session, 1858-59, the classes appear with the names they were to bear down to the early eighties of the last century, viz.: Rhethoric, Poetry, First Humanities, Second Humanities, Third Humanities.

The subjects prescribed in the classical course were in general those prescribed in the same course in standard colleges today. "This course (is) designed to impart a thorough knowledge of English, Greek and Latin languages, of Mental and Moral Philosophy, of pure and mixed Mathematics and of Physical Science." More attention was given to French and Spanish, the first in particular, than was customary in later years in the colleges of the Vice-Province. The large registration of Creole students from the Southern states, particularly Louisiana, attending St. Louis University prior to the Civil War, made French more or less of a living language among the student-body. Moreover, in the earlier days of the University, the professors were for the most part of European origin and, therefore, especially well equipped to teach the modern languages.<sup>14</sup>

During the years 1837-41 Father Pierre Verheyden was professor of architecture and drawing. His skill in this department was sometimes in requisition for practical tasks of importance, as when he drew the plans of the College church in St. Louis as also those of the present Cathedral of Cincinnati. A visitor to St. Louis University in 1838 was impressed with the excellence of the art work of the students. "We were shown several pieces, the work of the students, which do great credit to their assiduity and attention, and the skill and course of instruction of their teacher, Mr. Verheyden. A pencil drawing of the Dogs of St. Bernard was executed with so much skill and neatness, that our friend, who professes some knowledge on the subject, pronounced it better than the original." In 1838 prizes were offered to the two drawing classes, the subjects of the winning pieces being "Head of Dido with Bust" and "Greek Warrior after the Antique."

Fencing as an elegant accomplishment was given the dignity of a regular branch of instruction. In October, 1840, the University authorities took under consideration the erection of a separate building or hall for "boarders learning the art of Fencing." Music made

<sup>14</sup> "The English is the ordinary language of communication in all the classes, the French and Spanish excepted, but the students speak French and English indiscriminately during the hours of recreation." *Catalogue, St. Louis University.*

its first appearance in 1837. At the eighth annual commencement of the University, held August 2 of that year, a "vaudeville" or operetta for six voices, composed by one of the professors, was a feature of the program. It was the first time vocal music had a place in any of the public exercises of the University. The credit of introducing music into the curriculum belongs to Mr. Van den Eycken, who, together with his companion from Europe, Mr. Verheyden, was attached to the staff in 1837. In 1838 the Philharmonic Society was formed with Mr. Van den Eycken as its first President, its object being to "add solemnity to the celebration of our religious, national and literary festivals." The brass band of the Philharmonic Society made its first public appearance at the Independence Day exercises of this year under the direction of Mr. Carriere, formerly of the staff of the Conservatory of Music in Paris. The instruments were a gift to the University from M. Count de Boey, a wealthy citizen of Antwerp and frequent benefactor of the Jesuit Vice-Province of Missouri. Thereafter, the University band lent the attractions of its music to all public appearances of the student-body, especially on commencement-day. A newspaper account of the commencement of 1839 commented on the musical part of the program. "The French piece, a beautiful little opera, exhibited the musical acquirements of the students, both vocal and instrumental. The full orchestra of the University in the grand overture and in all the other pieces on this occasion performed with great accuracy and with the most effective execution. It was, altogether, one of the richest musical festivals ever got up in the city."

Down to the session 1839-40, the scholastic year began September 1 and continued to July 31. During the period, 1839—1844, it ran from October 1 to August 16; 1844—1855 from September to July 15; 1855—1860, from the last Monday in August to about July 4; and from 1860 on, from the first Monday in September to about July 4. Students who spent the vacation period at the University paid an extra charge of \$20 and later \$30. A writer in a local print describes with enthusiasm the vacation joys of the University boarders.

"During the vacation, all those who have no other means of disposing of their time, are taken to the country where with several of the professors, they encamp for several weeks and are taught all the exercises of camp duty and the pursuit of field sports. A few days since in company with the professors and a number of gentlemen from the city, we dined at the present encampment, almost ten miles in the country. The dinner was such an one as the veriest epicure might have been satisfied with, and yet it was all cooked by the students, even to the pastry; the meats were chiefly procured by them from the surrounding forest and prairie. At the camp we found between twenty and thirty students, chiefly young men from the South; they had been there about two weeks and a more healthy, happy and lively company could not be found anywhere. They were encamped several miles from any house, rose early and spent a portion of the day in fishing or hunting, and did their own washing and cooking. A more complete scene of youthful happiness cannot be conceived."<sup>15</sup>

To this account it may be added that Bishop Rosati, whose rela-

<sup>15</sup> *The [St. Louis] Republican*, September 14, 1838.

tions to the University were always marked by exceeding cordiality, was pleased on occasion to visit the students in their summer camp.

In order, so the author of the *Annual Letteers* conceived it, "to stir emulation and penalize the slothful," public oral examinations were introduced at the close of the session 1837—1838. Two days, August 7 and 8, were devoted to these execrises, of which, according to a contributor to the *Missouri Saturday News*, "it is but fair to say that the students acquitted themselves in a manner highly creditable to the institution." The marks obtainable in these public tests rated as one-third of the total number on which was based the award of prizes on commencement day. In 1839 the examinations were prolonged so as to cover the period August 2—12. The board of examiners included all the professors of the University together with the President, Father Elet, Father Krynen discharging the duties of Secretary.<sup>16</sup> It would appear that visitors took a hand in the examinations by proposing questions, as one of their number who was present at the examinations of 1841 wrote in the *St. Louis Argus* under the pen-name, "Visitor." This tender-hearted person was evidently moved with sympathy for the bashful youths who struggled with stage-fright when called to give the public account of their academic attainments. "What a trial for a timid youth; let us therefore feel for him and condemn him not on so slight a testimony. But if from among these rises one who throwing off the shackles of *mauvaise honte* shows an intimate familiarity with the classics, is at home with Cicero and Homer, and answers readily all questions propounded by visitors; it is enough for the honor of the University, enough for the vanity of the professors, since it evidently shows to what a degree of excellence a youth of *praeclarae indolis* can reach." Father Emig's classes in Latin, Greek and Second Mathematics and Mr. Verdin's class in algebra passed through the ordeal very creditably, "Visitor" remarking of the latter, "the problems were perplexing ones, but they went through every one with ease and found less difficulty in getting rid of their *radicals* than the British Government does in disposing theirs." The French class taught by Father Mignard scored a like success. "Questioned by visitors on the rules of participants, the most abstruse of all rules in any language, they were not found in fault; and it was remarked that the pronunciation of some of the Americans was even more perfect than that of some boys of French descent." These public examinations, whatever may be said in their favor, did not apparently survive the experimental stage and with the passing of the early forties no further mention of them occurs in the records of the University.

Day-scholars or "externs," as they were officially designated, were admitted from the beginning. Father Van Quickenborne's circular prospectus of October 20, 1829, announced that their tuition would be gratuitous. However, they were charged five dollars a year for "fuel and servants." In 1833 the authorities of the University decided

<sup>16</sup> *Diarium Universitatis S. Ludovici, Augusti, 1838.*

to raise the annual charge from five to twelve dollars, except in the case of students whose parents had subscribed for the first building. In the first three sessions, separate premiums for conduct and diligence were given to the three sharply defined classes of students, namely, boarders, half-boarders and day-scholars. The day-scholars appear to have been carefully segregated from the boarders; and indeed the expediency of admitting day-scholars at all remained an open question for several years. For several sessions previous to 1838—1839 no mention is made of this division in the University catalogues or prospectuses. Immediately prior to the opening of the session 1838—1839 it was decided to re-admit them, providing them at the same time with a special Prefect of Studies and admitting them to the regular classes of the University as also to the premiums offered to the students. However, the new plan was not straightway executed. It was not until the session of 1842-43 that the day-students were placed on an equal footing with the boarders in regard to studies. As an announcement of the University, August 29, 1842, informed the public,

"The causes which have hitherto confined the usefulness of this Establishment almost exclusively to Boarders, are already partially, and will ere long be entirely removed. We feel pleasure, therefore, in announcing to the public that almost equal advantages can now be extended to Boarders, Half-Boarders and Day-Scholars. In future, they will all study in the same Hall, attend the same Recitation Rooms and derive great benefit from a uniformity of Discipline. This change, though frequently solicited by many respectable Parents and Guardians, could not have been effected heretofore without endangering the strict order which ought to be maintained in a literary institution. The rules regarding regular attendance at studies and the various classes could not be enforced as long as access to the University remained so difficult in unfavorable weather."<sup>17</sup>

Varying economic conditions in the country were reflected in the terms charged the boarders. In the first session 1829-30 the rate for the boarders was \$120 and that for half-boarders, \$60 a year. A few years later the terms for the boarders were advanced to \$150, the half-boarders paying \$75. The half-boarders breakfasted, dined and studied at the University, but lodged with their parents or guardians in St. Louis or the immediate vicinity. In 1839 the boarders were charged \$200 a year and the half-boarders \$100. However, the \$200 covered board and lodging at the University for the full year of twelve months, students who spent the vacations at home being allowed a reduction of \$20. In 1841 the rate for the boarders was reduced to \$150. In August, 1842, another reduction was made "in accordance with the distress of the times," the boarders paying only \$130, exclusive of washing and mending of clothes. The half-boarders continued to be charged \$100. The \$130 rate for the boarders continued to 1852 when it was raised to \$150, at which figure it remained until the sixties.

The commencement exercises were held partly in the University chapel and partly on the campus, where a huge tent was stretched over the audience. A baccalaureate procession was a feature of the occasion. The program was generally of formidable proportions, the idea having been, it would seem, so to arrange it as to enable the largest

<sup>17</sup> Catalogue, St. Louis University, August, 1842.

possible number of students to appear individually before the public. One easily understands that at the commencement of 1839, "owing to the length of the exercises, it was found necessary to omit the English Debate, the German Dialogue and the Latin Oration."

Independence Day exercises at the University included for several years a procession of the faculty and student-body to the Court House where the Declaration of Independence was read by one of the students and an oration delivered by another, after which the procession proceeded to the Cathedral where appropriate services were held. In 1838 the day was ushered in by a "federal salute" from a small field-piece under the direction of the students. At 9 o'clock the procession formed, there being in line the staffs of the schools of Divinity and Medicine, the professors of the various departments, the students in uniform, among whom were the Philalethic and Philharmonic Societies, "conspicuous with their banners, scarfs and instruments." Heading the procession was the Hibernian Benevolent Society with banner and band. Down Green Street to Main and thence to Olive the procession moved to the Court House on Broadway, where the Declaration of Independence was read by Lewis Carneal of Cincinnati and an address delivered by John Posey of Louisiana, both students of the University. From the Court House the procession moved by Market and Third streets to the Cathedral on Walnut Street, dedicated only four years before and the pride of Catholic St. Louis. Here Father Van de Velde of the University delivered a discourse on "The Nature of true liberty," after which Bishop Rosati solemnly intoned the *Te Deum*.<sup>18</sup> This, so a contemporary account noted, was "executed under the direction of Signor Marallano, by the joint musical talent of the Cathedral, the University and of several Amateurs of the city, who had volunteered their services for the occasion." Both at the Court House and the Cathedral, the student-band of the University under the direction of Professor Carriere, discoursed music appropriate to the occasion. The exercises at the Court House were held, not as one might suppose, on the steps of the building, but within, which led a newspaper-writer who described the scene, "to regret the smallness of the Court room, for not a tythe of the people present could get within the house or within ear-shot of the proceedings." In 1840 the Declaration of Independence was read with remarkable effect by Master Alfred H. Kernion, who on his entrance into the University four years previous knew not a word of English. "Every part of the room was crowded to suffocation, yet the young orator, apparently without effort, was distinctly heard and read the Declaration with a clearness and correctness of emphasis which we have never heard excelled by anyone." In 1841 the Independence Day exercises of the University were held, not in the Court-House but in Concert Hall, and a few years later they ceased being attended by the public ceremony and display which had made of them one of the most important civic demonstrations of the day.<sup>19</sup>

<sup>18</sup> *Litterae Annuae*, 1838.

<sup>19</sup> *Litterae Annuae*, 1838.

From the first days of the University a large proportion, in most years the majority, of the boarders came from the South. Father Peter Kenney, Visitor of the Missouri Mission in 1832, directed that a Father be sent "yearly at the commencement of Spring to Lower Louisiana to visit the parents of our boarders, settle accounts, by provisions of sugar and coffee and wine, and also get a supply or increase of boarders."<sup>20</sup> A visit of Father Van de Velde to the South in the Spring of 1832 had helped to swell notably the list of registrants. Thereafter the despatch of a Father to the South at intervals of a year or so was a recognized University practice. "Father Elet started for Louisiana on the 14th inst. [December, 1834]. He will spend the winter in the South and try to collect what is due to the Institution. Times are hard in St. Louis and money is scarce."<sup>21</sup> Failure to send a Father to Louisiana reacted at once with unfavorable result on the registration, as happened in 1836. "The number of our boarders has somewhat decreased; but it is owing to a circumstance which we anticipated and which we control. No Father went down to Louisiana last fall and parents do not like to send their children up the river unless accompanied by a trusty person."<sup>22</sup> The opening of St. Charles College in Grand Coteau, Louisiana, in 1836 by a group of French Jesuits was accompanied by a falling off in the number of Southern boarders at St. Louis University. The Mission chronicler for that year is at pains to note that, with Grand Coteau now in the field, St. Louis faced the loss of the patronage she hitherto enjoyed on the part of Southern youth; and in 1839 Father Verhaegen informed his favorite correspondent, Father McSherry: "It seems that we will never get more than the average number of 130. Lower Louisiana sends but few; but Missouri and Illinois have become more liberal. This circumstance I anticipated with regard to Louisiana, as soon as I heard that the Society had a college in Grand Coteau. The tide will naturally flow in that direction; but the same good will be produced and this should satisfy us."<sup>23</sup> During the forties the number of students at the University from the Southern states and Mexico kept on increasing until in 1850 they were again in the majority. Bishop Van de Velde, of Chicago, a guest of honor at the Commencement Exercises of that year, notes in his Diary under date of July 7—14: "About fifty of the boarders accompanied by two of the Professors left for the South on the steamboat Amaranth; others went in other directions. Between thirty and forty, chiefly Creoles and Mexicans have to spend their vacation-time at the Institution, and in the neighborhood, where different measures are adopted for the purpose of diverting and amusing them."<sup>24</sup> It may be noted here that the high-water mark in the number of boarders at St. Louis University was reached in the session

<sup>20</sup> De Theux to Dzierozynski, October 22, 1832.

<sup>21</sup> Verhaegen to McSherry, December 22, 1834.

<sup>22</sup> Verhaegen to McSherry, May 14, 1836.

<sup>23</sup> Verhaegen to McSherry, April 8, 1839.

<sup>24</sup> Bishop Van de Velde's *Diary*, in McGovern, *The Catholic Church in Chicago*, p. 122.

of 1855-56, when one hundred and eighty-six were entered on the register.

The large number of students entered from the Southern states, Mexico and Cuba made it necessary for the University to maintain a sort of permanent agency in New Orleans. The duties of agents at this point were discharged by Messrs. Byrne and Sloe, later by Mr. P. Huchet Kernion and at a still later period by Mr. Thomas Elder. An extensive correspondence of Kernion with the University chiefly regarding students' accounts is still preserved; and it is interesting to note, as indicating conditions in the business world that have long since passed away, that the correspondence is entirely in French. The University's agent at the end of the thirties for the "upper part of Illinois and for Wisconsin and Iowa Territories" was the well-known Dominican missionary, the Reverend Samuel Mazzuchelli, with address at Galena, Illinois, and later at Burlington, Iowa Territory.<sup>25</sup> Other agents besides those regularly representing the University could be commissioned by parents to negotiate financial matters between their sons and the Institution. To cite the notice carried for many years in the University prospectus, "parents who live at a distance are requested to appoint an agent in St. Louis or New Orleans, who must be answerable for the payment of all expenses and to whom the children may be directed on leaving the University."<sup>26</sup>

An attempt at hazing made in December, 1836, by a group of Northern students at the expense of some of their fellow-students from Mexico led to results that fell just short of the tragic. The incident, as told by the President, Father Elet, in a letter to Father Van de Velde, may be here introduced as a side-light on student-life of the day.

December 20, 1836.

"A very singular occurrence took place at the University on Friday last. A prodigious quantity of snow had fallen on the day previous. Our Missourians and acclimated Louisianians to the number of about 20 were inspired, no doubt by the black spirit, to roll in the snow all those who had arrived in Missouri from the South since last winter. Some good-natured boys as O'Connell, the two Commagères and some others after some debate, cheerfully submitted to this strange ceremony; and seemed to enjoy the joke like the rest. But our Spaniards were not so easily wrought into compliance. They made serious objections, but our Missourians insisted on their submission, alleging that it was a custom of long standing and as such demanded respect and obedience on their part. But nought would do. The Spaniards remained obstinate; they declared that they would never consent to take the baptism of snow. In vain was it urged that it was a kind of naturalization act by which they would become true Missourians; they persisted in their refusal. Our baptists finding that the means which they considered fair took no effect, had recourse to violence. Peter Corlis boldly stepped up and attacked Argomedo. Upon which the latter drew his knife and slightly wounded his aggressor in the arm. One of our ceremonious fellows interfered and endeavored to wrest the knife from Argomedo. Then Lopez and Medina with drawn knives came to the assistance of Argomedo, but were stopped by the prefect, who by this time had recovered from a kind of illusion which had made him believe all the time that it was mere fun. At night I gave both

<sup>25</sup> Catalogue, St. Louis University, 1839, p. 16.

<sup>26</sup> *Id.*, p. 15.

parties a severe lecture in presence of all the students, required mutual pardon and ordered all dirk-knives to be given up within 24 hours under pain of dismissal. All is settled again though I dread some exaggerations in the letters of the Spaniards to their agents in New Orleans.<sup>27</sup> Guijeno and Regil are well-behaved boys, but as they arrived here just before winter, they are somewhat disheartened by the severity of the climate. Caution their agents against any complaint arising from that source as next spring their gloomy spirits will disappear."<sup>28</sup>

It is unnecessary to detail here the vicissitudes that befell the University property from its grant in 1818 by Jeremiah Connor to Bishop Du Bourg for educational purposes to its final acquisition by Father Van Quickenborne as a site for his new institution. It was bounded by Washington Avenue, Ninth Street, Christy Avenue or Green Street and a line running west of Tenth Street. The last named street was never laid out through the college grounds, Jeremiah Connor's deed of conveyance of October 15, 1821, to Bishop Du Bourg having secured to the University "the privilege of using the street as a part of said square." This privilege was confirmed by the city charter of 1843, which enjoined that "the mayor and city council shall not establish or open a street, lane, avenue or alley through the grounds lying or being situated between Ninth Street and Eleventh Street and Washington Avenue and Green Street, without the written consent of the proprietors of St. Louis University, so long as the building now used as a university remains thereon."<sup>29</sup>

When the first building went up in 1829, it stood isolated in its suburban loneliness, for the city-limits ran two squares to the east along the line of Seventh Street. An advertisement dated 1834 directs attention to the advantage of altitude enjoyed by the University grounds. "The amenity and salubrity of its site on the heights of the City of St. Louis, removed from any occasion of dissipation, are peculiarly favorable to the application of the students."<sup>30</sup> The original building, 40 x 50, stood at the north end of the property, between Ninth and Tenth Streets, facing South. An east wing 40 x 40 was begun in the Spring of 1832 and a west wing 42 x 40 was constructed in the Summer of 1833. In 1836 work was begun on a two-story brick building 80 x 34 located along the Washington side of the property, between Ninth and Tenth Streets. On the first floor was the University chapel, dedicated in the course of 1837, while on the upper floor were the museum, chemical laboratory, Philalethic Hall and museum of sculpture and painting, one of four large rooms being assigned to each.<sup>31</sup> In 1838, the University grounds were enclosed by

<sup>27</sup> Father Elet's fears were justified. Lopez complained to his agent in New Orleans and was withdrawn by him from the University.

<sup>28</sup> Elet to Van de Velde, December 20, 1836.

<sup>29</sup> An attempt made in 1881 by the city to open Tenth Street north of Washington Avenue was resisted with success by the University in the Circuit Court of St. Louis. The case is cited as 56,484 and the brief of Madill and Ralston, attorneys for the University, was issued in a printed brochure of sixty-one pages.

<sup>30</sup> *The Metropolitan Catholic Calendar and Laity's Directory*, 1834, p. 98.

<sup>31</sup> *Litterae Annuae*, 1837.

a wall nine feet in height, part wood and part stone.<sup>32</sup> Pleasant walks and gardens were provided for the faculty and ample play-grounds for the students. The generosity of two Belgian benefactors, the Bishop of Namur and M. De Boey of Antwerp, made possible the furnishing and decoration of the chapel. From M. De Boey, moreover, had come a donation of 10,000 florins, with which the cost of construction of the new building was largely met. In this structure, under the name of St. Aloysius Chapel, were held religious services not only for the students, but also for the English and German-speaking Catholics of the Northern part of the city before the churches of St. Francis Xavier and St. Joseph began to serve their needs. In later years the chapel building housed the Law School and subsequently the Infirmary.

New units were added to the University group of buildings as time went on. In 1845 a large three-story structure of brick was erected during Father Carrell's administration as President along the Green Street front of the property directly west of the main building. The parish school, which had theretofore held its classes in the basement of the new church, occupied the second story while the first was utilized for students' wardrobe and infirmary and the third for a dormitory.<sup>33</sup> Accommodations for the students were still further enlarged by the purchase in 1849 of the old building of the University School of Medicine on the north side of Washington Avenue west of Tenth.<sup>34</sup> Here was opened a hall for the Junior students, with dormitory and study-room. The lack of an auditorium of capacity sufficient to accommodate the friends of the institution on Commencement Day and other academic occasions had long made itself felt. With a view, therefore, to supply this and other needs, Father John Druyts, President of the University, 1847—1854, began in 1853 the erection of a three-story building, 60 x 130 at Washington Avenue and Ninth Street, the length being along Washington Avenue side. The building was finished in 1855. On the first or lowest floor was the students' chapel and study-hall; on the second, the museum and library and on the third, the auditorium, with a seating capacity of twelve hundred.<sup>35</sup> In 1856—1857 the artist, Leon Pomareda, painted on the walls of the auditorium a series of frescoes, allegorical in character, which were pronounced in competent quarters to be among the finest specimens of this kind of art to be met with in the West.<sup>36</sup>

The year 1849 is noteworthy in the annals of St. Louis for two of the most signal calamities that ever visited the city. On May 17

<sup>32</sup> *Litterae Annuae*, 1838.

<sup>33</sup> Hogan, *Thoughts about St. Louis*, p. 50.

<sup>34</sup> Erected in 1842, this first medical building of St. Louis University was the scene of a riot in February 22, 1844, when some boys at play accidentally discovered the vault where were kept the remains of dissected bodies. A mob broke into the building and demolished its valuable furnishings and equipment. Scharf, *History of St. Louis*, 2: 1836.

<sup>35</sup> Hogan, *op. cit.*, p. 50.

<sup>36</sup> The University catalogue for 1858-59 contains a description in detail of the Pomareda frescoes.

fire broke out among the steamers along the river front, reducing scores of them to ashes and thence spreading its trail of destruction over several city blocks. No similar catastrophe in the city has ever equaled this one in loss of property and general suffering entailed. Concerning it Father De Smet wrote to a correspondent:

"We have had a dreadful calamity in St. Louis. Such a scene of desolation no man here has ever witnessed—about five hundred houses are lying in ruins and are still smoking. The cathedral and orphan asylum were in great danger. We carried the library and all the furniture of the Archbishop to safe places and I conducted all the little orphans to our college. Truly the scourge of God is over this people. Fire has done its work and sickness has snatched hundreds from our midst. Since some time public prayers have been said every evening in our churches and novenas said in honor of the Sacred Heart of Jesus."<sup>37</sup>

Of far greater severity than the cholera visitations of 1833 and 1834, the one of 1849 took its toll of lives among all classes of the population in numbers that mark it out as probably the most disastrous calamity of this type that ever visited St. Louis. That the faculty and student-body of St. Louis University passed through the crisis absolutely unscathed has always been considered a memorable incident in the history of the institution. In August, by which time the violence of the plague had notably abated, Father De Smet supplied to one of his correspondents a graphic account of what had occurred, not omitting to indulge some comments on certain conditions in the city that seemed to render such public calamities more or less inevitable.

"Since my return St. Louis has suffered severely by fire and sickness and often have I thanked kind Providence that you were not here. More than one-tenth of our population have died within five months. The number of burials is now reduced to an average of 20 per day and we confidently expect to be soon entirely free from Cholera, if it leaves us at all at this season. The reason of this great mortality is easily accounted for. Imagine a city of 70,000 inhabitants crowded and packed together in new brick houses—in the dampest and worst drained prairie in existence, undulating, imperfectly drained and interspersed with sink-holes and stagnant waters. The city has hardly a sewer, and in the new streets, mostly unpaved, all the offal of the horses runs out or is thrown out in the omnipresent mud, where it soon ferments, sheds an unmitigated aroma upon the general atmosphere, and gives the people the cholera and many other kinds of diseases. Add to this that out of the center of the corporate limits is a dirty pond, a mile or more in circumference. Around this natural 'slop-bowl,' at short intervals you find breweries, distilleries, oil and white lead factories, flour mills and many private residences of Irish and Germans—into this pond goes everything foul—this settles the opinion as to the real cause of all the dreadful mortality here.<sup>38</sup> The Lord, in His infinite goodness, has spared our University. Seven of our Fathers were night and day, for months together, among the dead and dying. We had about two hundred students in our house. Fourteen corpses in one day were laid off in front and back of our college and not a single case within our walls. All the students assembled and made a vow to the Blessed Virgin to present her statue with a silver crown, if protected.

<sup>37</sup> De Smet to Sister Mary Ignatius Joseph, May 22, 1849.

<sup>38</sup> Chouteau's pond, an artificial body of water formed by the damming-up of Mill Creek, the *Petite Riviere* of the French. It was named for Col. Auguste Chouteau who acquired all the property abutting on it. Once a charming spot and favorite haunt for the pleasure-seekers of early St. Louis, it later became a menace to public health and was accordingly drained in the course of the fifties. The buildings of Cupples Station cover its site.

They showed an unbounded confidence and approached frequently the Holy Table. The event proved hitherto that their vows and prayer have been acceptable.”<sup>39</sup>

In the event not a student or professor was touched by the epidemic. When the students returned to the University to begin the session 1849—1850 they consequently lost no time in redeeming the vow, which they had made at the instance of Fahter Isidore Boudreaux, Director of the Students’ Sodality.<sup>40</sup> Father De Smet, who was present at the ceremony of decorating Our Lady’s statue with a silver crown, has described it with his usual vivid touch.<sup>41</sup>

## § II. THE COLLEGE CHURCH AND PARISH

The Jesuits of St. Louis were without a parochial church of their own until the opening of St. Francis Xavier’s, “the College Church,” in 1843.<sup>42</sup> Prior to that date, however, they were lending their services

<sup>39</sup> De Smet to ———, August 20, 1849.

<sup>40</sup> On the north wall of the College Church was placed a tablet (since removed to the new College Church on Grand Ave.), bearing a Latin inscription which commemorates the event.

<sup>41</sup> Father De Smet’s account has been published in the *Queen’s Work*, St. Louis, 6: 38.

<sup>42</sup> Bishop Du Bourg, while eager to see the Jesuits open a college in St. Louis, insisted that they were not to ask for a parish church in that city. (Du Bourg à Van Quickenborne, May 1826). Bishop Rosati, on the other hand, offered no objection on this score: “When I was at the Barrens two years ago, Bishop Rosati told me that in case he should be titular bishop of St. Louis, he would be glad that we should have on that College Lot [Washington Avenue at Ninth] a college with “a parochial church. When he was here, he adhered to the same resolution” (Van Quickenborne to Dzierozynski, February 12, 1828). Two passages from letters addressed to Bishop Rosati, one by Father Edmund Saulnier, Rector of the St. Louis Cathedral, the other by Father François Niel, a former Rector of the same Cathedral, writing from Paris, are of interest in this connection. “These gentlemen are going to have a church and they have spread a rumor in town that the English speaking people shall soon have an English priest there who will preach to them every Sunday. Beware! *Principiis obsta: sero medicina paratur*, (“resist beginnings: the medicine may come too late.”) (Saulnier à Rosati). “I heard a report, that the Jesuits are going to build a church. If this be true, and if you give them permission, you will incur the danger of preaching to empty pews in your Cathedral. You destroy the parish of St. Louis. Bishop Du Bourg, although half a Jesuit himself, often told me at St. Louis that in the deed of the donation of the land where they built their college, he had made the condition, that they should have there a chapel only for their pupils, to the exclusion of the general public. Beware! You will create for yourself a lot of difficulties, if you permit them to have a church. I foresee the time, when the Cathedral will be deserted, when the only occupation of the Bishop in St. Louis shall be to give confirmation, and when he can have only two or three diocesan priests.” (Niel à Rosati, *circa* 1829). *St. Louis Cath. Hist. Review*, 4: 12. No stipulation that the Jesuits were not to have a parish church is to be found in any of the deeds of the Washington Avenue property. Fathers Saulnier and Niel were needlessly apprehensive; it is unnecessary to say that the fears they entertained were never realized. Bishop Rosati’s attitude on the question has already been indicated. When in 1826 certain persons in St. Louis were alarmed over the rumor that the Jesuits were to take over the Catholic parish, the prelate wrote to Father Saulnier: “The Jesuits do not wish to accept the parish of St. Louis; so the

to Bishop Rosati as preachers and confessors in his Cathedral and as substitutes for the Cathedral clergy in the discharge of sick-calls during the absence of the latter from the city. In 1835 Father Verhaegen, Elet and Van de Velde were taking turns regularly as Cathedral preachers, while Father Smedts was hearing confessions weekly in the same church.<sup>43</sup> The year following Father Elet was preaching in the Cathedral in English and Father Helias in German. The sermons of the Fathers sometimes drew large crowds, as in 1836, when people flocked to the Cathedral even from the outskirts of the city to attend an evening course, carrying lanterns with them, as no system of street lighting then existed.<sup>44</sup> Father Verhaegen, who at this period was residing at the Cathedral in the capacity of Administrator of the diocese, writes in reference to a sermon which he preached there on All Saints Day, 1840:

"In the evening I preached on purgatory. More than 3000 persons, so I am told, came to hear me and many more had to go away, not being able to get into the church. If I could give my instructions in the evening, I believe they would with God's grace accomplish considerable good. A number of Protestants have been to see me, asking for books to read and four of them are now being prepared to enter the church."<sup>45</sup>

In April, 1841, Father Verhaegen carried out his plan of a course of evening lectures in the Cathedral. He wrote to Bishop Rosati:

"Thanks be to God, my health is excellent. I have been able to give a familiar instruction every morning and three lectures, chiefly for Protestants, at night. In the morning from 150 to 200 have been in attendance at the instructions, while at night I have had 2000 to 3000 hearers. From what they tell me, these lectures have done an immense amount of good. They have produced many conversions and inspired a number of persons with a desire and determination to receive instruction. The local press has spoken of them in very flattering terms. The Protestants have found our Lent too short; I have found it longer than usual. May God be blessed and may His be all the glory of the efforts I have made to combat error and vindicate the truth. I believe I can say that piety is on the increase and I see more clearly every day that St. Louis offers a fertile field for pious, zealous and well-trained missionaries."<sup>46</sup>

As late as 1840 the preaching at the St. Louis Cathedral was still partly in French. "French sermons," so Father Verhaegen informed Bishop Rosati, then in Europe, "are poorly attended and religion suffers in consequence. If Monseigneur could bring back with him a god French preacher for his Cathedral, he would fill a great void. As to the English preaching, I cannot myself complain of my audience—but I cannot any longer conceal from you the fact that if, on my

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people who were worked up over that were simply mistaken." Bishop Rosati's *Diary*, January 26, 1826, in *St. Louis Cath. Hist. Review*, 4: 170. Bishop Rosati's friendly attitude to the Jesuits was well known, culminating in his appointing Father Verhaegen Administrator of the diocese on his departure for Rome and naming him *dignissimus* on the term which he submitted to Propaganda in 1840 for his succession in the See of St. Louis.

<sup>43</sup> *Catalogus Missionis Missourianae*, 1835.

<sup>44</sup> *Litterae Annuae*, 1836.

<sup>45</sup> Verhaegen à Rosati, 1840. Father Verhaegen apparently overestimated the number of his hearers. With both seating and standing-room used to capacity, the old St. Louis Cathedral will scarcely hold twelve hundred.

<sup>46</sup> Verhaegen à Rosati, April 19, 1841.

departure from the episcopal residence, some competent English or Irish priest does not replace me, religion will be very much the loser."<sup>47</sup>

The small number of Fathers at the University, entailing as it did long hours in the class-room and other burdensome collegiate duties, made their attendance at the Cathedral for preaching and other ministerial duties less frequent than under other circumstances would have been the case.

Already in November, 1823, Bishop Du Bourg, in offering his episcopal college in St. Louis to the Jesuits, had stipulated for the personal attendance of the Fathers at solemn functions in the cathedral. Six years later, when the Jesuits took up residence in St. Louis for the first time, the question of lending ministerial aid to the secular clergy became the occasion of disagreement between Father Van Quickenborne and Father Edmund Saulnier, Rector of the Cathedral. The latter complained, November, 1830 to Father Dzierozynski, the Maryland Superior, to whose jurisdiction the Society of Jesus in Missouri was still attached, that the latter declined to lend him any assistance in conducting the Cathedral services. Bishop Rosati, so Father Saulnier alleged, was under the necessity of celebrating two Masses on Sundays, notwithstanding the fact that there were six Jesuit Fathers resident at the college. On the other hand, Father Quickenborne had some time previous to this, explained his position to the Maryland Superior, declaring that the Fathers, being engaged in teaching during the week, needed relaxation on Sundays and could not therefore be reasonably expected to engage on those days in the trying functions of the ministry. Under Father De Theux, Second Superior of the Missouri Mission, the matter was adjusted in a spirit of friendly compromise.

Father Verhaegen addressed Bishop Rosati on March 26, 1831: "Aware as you are of our willingness to render your Lordship every service in our power compatible with our occupations, I am sure you will appreciate the liberty I respectfully take to inform you that we can manage to absent ourselves from the College only on those days on which your Lordship celebrates Mass in Pontificalibus, that is, according to our calculation only eight or ten times a year. This engagement Rev. Father Superior [De Theux] makes with you after having inquired of us what each of us could do. To do more would be beyond our power."<sup>48</sup>

That Bishop Rosati himself did not fail to appreciate the position of the Fathers is clear from a letter which he wrote for publication at a time when ill-affected persons were endeavoring to place them in a false light:

<sup>47</sup> Verhaegen à Rosati, July 8, 1840. The story of the gradual elimination of French from the Cathedral pulpit has been told interestingly by Rev. F. G. Holweck, *The Language Question in the Old Cathedral of St. Louis in the St. Louis Catholic Historical Review*, 2: 4-17. In 1842 Bishop Kenrick abolished French at the morning services altogether, fearing that the English-speaking members of the Cathedral congregation might be drawn entirely to the new College church, which was then in process of construction and in which the preaching was to be entirely in English. French sermons, however, continued to be given in the Cathedral in the afternoon after Vespers, but in the course of the forties these also were discontinued and the language of the founders of St. Louis ceased to be heard in the Cathedral pulpit.

<sup>48</sup> Van Quickenborne to Dzierozynski, Florissant, September 17, 1830; Saulnier to Dzierozynski, St. Louis, November 4, 1830; Verhaegen to Rosati, March 26, 1831.

St. Louis, March 6, (1832).

Dear Sir:—I have lately seen, in one of our public prints, that some people, from motives best known to themselves, would fain make it appear, that there exists in Missouri, two parties, the one Jesuitical, and the other Anti-Jesuitical. When writers offer to their readers nothing but a repetition of old calumnies and misrepresentations, which have been a thousand times refuted, the indignant silence of the abused Catholic cannot, or at least, should not be construed into a concession of the grounds on which his character is assailed by such as pretend to say the last word and write the last syllable; but when new slanders are held forth to the public, silence will not always prove the allegations to be false, because they pass unnoticed by those against whom they are made. Wherefore, you will oblige me by informing the public through your highly valuable paper, that the greatest union has always existed between the Society and myself and the secular priests of my Diocese. We live on terms of a truly affectionate amity, and, linked together by the profession of the same faith, we actually join, as we have done ever since the arrival of the Fathers in Missouri, our unwearied efforts for the propagation of our holy religion. If, owing to their literary pursuits and domestic occupations, incumbent on all who are entrusted with the education of a large number of pupils, they cannot devote, at St. Louis, a considerable portion of their time to the duties of the sacred ministry, no sinister suspicion should arise from an impossibility of which I am perfectly aware and thoroughly convinced. I sincerely applaud and highly value their exertions, while they prove to the public, that proportionately to the increase of their members, they cheerfully extend the sphere of the services which they render to me, and to those under my spiritual care. I have the honor to be, with unfeigned esteem,

Yours, etc.,

Joseph, Bishop of St. Louis.”<sup>49</sup>

From the time Bishop Rosati penned this letter up to the opening of St. Xavier Church in 1843 some of the priests attached to the University were regularly detailed to fill the Cathedral pulpit on Sundays and festivals. Still, this ministry did not grow less burdensome with time, and in 1839 Father Verhaegen again laid before Bishop Rosati the hardship it entailed on the Fathers employed in teaching:

“They [the Fathers] are few in number; they have from four to five hours of teaching every day, they are in general weak in health, while those who are competent to preach at the Cathedral are unfortunately of a constitution anything but robust. Besides, I believe, Monseigneur, that the English preaching suffers much in consequence, and that it is very expedient, not to say **very necessary** for the welfare of our holy religion in St. Louis that there be an American priest at the Cathedral to give consecutive instructions. This gentleman would make himself doubly useful by assuming the spiritual direction of the boarding-school of the Ladies of the Sacred Heart, which more than any other external ministry weighs heavily on our shoulders. Deign, Monseigneur, to reflect on what I have just set down and to arrange things in such wise that those who are already overburdened at home may no longer have reason to complain of external functions of the ministry imposed upon them.”<sup>50</sup>

As late as 1841 Father Verhaegen was still preaching at the Cathedral, where his sermons attracted large crowds. Assisting him in this function was Father Van Sweevelt, a young Belgian, whose untimely death in May, 1841, was a great shock to his religious brethren, as Father Verhaegen informed Bishop Rosati:

“On my return from Louisiana, I found a very sad vacancy at the University. The zealous and learned Father Van Sweevelt was no more. Seized, so it appears, with apoplexy, he was found dead in his bed. The attack must

<sup>49</sup> *Catholic Telegraph* (Cincinnati), March 4, 1839.

<sup>50</sup> Verhaegen à Rosati, August 4, 1839.

have been a sudden one occurring during sleep, for there were no indications of any struggle, even the least. For a space of four hours, during which some of our people had occasion to enter his room, he was thought to be asleep. What a loss! It is irreparable. He was the only one who could replace me at the convent and the hospital, and who was ready to assist me in preaching at the Cathedral. For the present, I find myself left to my own resources. No more help from the College, and I do not wonder at this, for ever since this distressing accident, Father Van de Velde has lost all energy. He has fallen into a languor and we fear even for his life. May God preserve us from a misfortune which would be worse even that the other. I shudder to think of it. The good Father, obedient as a child, has gone on a trip. I hope the change of air will bring about the result we so earnestly look for. You will understand, Monseigneur, that under these circumstances, my presence at the University becomes almost indispensable."<sup>51</sup>

Father Verhaegen was apparently the last of the Fathers of St. Louis University to be regularly employed as preacher in the Cathedral. With the organization of the Jesuit parish their services in the pulpit found ample room for exercise in their own parochial church.

The first services for the College parish, as the Jesuit parish came to be known throughout St. Louis, were held in the University chapel, better known under the title of St. Aloysius, which was built in 1836 on the Washington Avenue side of the University premises. Here in 1837 there was Mass every Sunday with an English sermon at 9 o'clock and another Mass, with German sermon, at 11 o'clock.<sup>52</sup> French sermons were preached only on occasion, for even at this early date French, as a living language, had lost its importance in the city. In 1839 four of the University Fathers, Van de Velde, Krynen, Van Sweevelt and Carrell were preachers in St. Aloysius Chapel. The capacity of this edifice, built primarily for the student body, by no means met the needs of the rapidly growing Irish and German population of North St. Louis. The question of churches for the two elements soon became a pressing one, to be settled by the erection of St. Francis Xavier's for the English-speaking and St. Joseph's for the German-speaking worshippers.

When in 1839 the problem of providing more room for the growing number of University students was under consideration by the Vice-Provincial and his consultors, Father Carrell advised the erection of a parochial church with basement, which latter could be used for college purposes. A little later, when the erection of a parish church had been determined on, Father Van de Velde recommended that it be built on the south end of the University grounds, to face Washington Avenue. In the event, Father Carrell's rather than Father Van de Velde's recommendation was acted upon. The new church, which had a basement, was built at the north-east corner of the University grounds, Ninth and Green Streets. On March 13, 1840, a meeting of Catholic residents in the neighborhood of the University was held in St. Aloysius Chapel to deliberate on ways and means to-

<sup>51</sup> Verhaegen à Rosati. Father Jodocus Van Sweevelt, born in Belgium, February 27, 1804; entered the Society of Jesus November 27, 1828; died at St. Louis University, May 10, 1841.

<sup>52</sup> *Metropolitan Catholic Alumanac*, 1837.

wards the erection of the new church.<sup>53</sup> The majority of the names on the subscription list opened to secure funds for the project were Irish, indicating that the parish was largely made up of immigrants of that nationality. Of the Irish names may be noted those of the two St. Louis pioneers, Edward Walsh and Hugh O'Neil. Among the subscribers from the French and native American elements were Emilie Choutau, M. P. LeDuc, Julius DeMun, L. A. Benoist, James H. Lucas, Wilson Primm, John O'Fallon, John F. Darby, Richard Graham, William P. Clark, George Rogers Clark, Lewis M. Clark and Dr. Farrar.<sup>54</sup> On March 23, ground was broken for the new church and on Sunday, April 12, the corner-stone was laid by Bishop Rosati, Father Elet, Rector of the University, addressing the assembled people from the east balcony of the main University building.<sup>55</sup> On Easter Sunday, 1843, the church, under the name of St. Francis Xavier, was opened for divine services. It was an imposing edifice in the classic style and from its first days down to its dismantling in 1888, after the University had been moved to another site, remained a favorite shrine of devotion for the Catholic residents of St. Louis, to whom it was familiarly known as the College Church. A contemporary description of the church enters into architectural details:

"This is one of the most beautiful buildings for public worship in the whole valley of the Mississippi. It is 67 feet front by 127 feet deep and its height to the top of the pediment is 60 feet. The front represents a triumphal arch, adorned with four Ionic pilasters four feet wide bearing a full entablature and pediment; its style is taken chiefly from the theatre of Marcellus at Rome. The bases, caps, architraves, imposts and archivolts are exquisitely wrought in fine white limestone. Its basement is constructed of massive blocks of hammered blue limestone; the rest of the front is built of the best pressed brick; an irregular octagon belfry of brick, finished in the form of a dome and surmounted with a lantern of cast iron, imitated from the Choragic monument of Lysicrates at Athens, rises eighty feet above the ridge of the roof.

The interior of the church is in the style of the Incantada at Thessalonica; it contains two tiers of galleries, furnished with seats in Amphitheatrical form; the first tier is supported by Corinthian columns and the second by Antae, sustaining figures, the whole rising to the height of thirty-two feet. The Sanctuary is composed of six columns, supporting a semi-circular dome, which is enriched with octagon Caissions and Flowers. The spaces between the columns in the rear of the sanctuary are ornamented with three large paintings representing scenes of the crucifixion on Mount Calvary. The platform of the altar is elevated five feet above the floor; the altar is ornamented with a tabernacle in the form of the Ark of the Covenant, with a cherub on either side. The pulpit is movable, so as to be placed in any position that may best suit the orator and audience. The ceiling is arched and rises in the center to the height of forty feet above the floor; it is richly ornamented with Lacunaries."<sup>56</sup>

<sup>53</sup> *Diarium Universitatis S. Ludovici.*

<sup>54</sup> *St. Louis University Archives.* The subscription list also contains a large number of German names, about ninety, though its printed caption declares that in the new church, "the Sermons, Instructions and Lectures will be exclusively in the English language." Apparently there was an understanding by which the German Catholics of the district were to use the church, pending the erection of a church of their own.

<sup>55</sup> *Diarium Universitatis S. Ludovici.*

<sup>56</sup> *The Valley of the Mississippi Illustrated in a series of views Edited by Lewis Foulk Thomas, Painted and Lithographed by J. C. Wild. Accompanied*

The interior finishing of the church was in keeping with its fine architectural design. Paintings and statues of great merit adorned the walls, some of them gifts from Father Roothaan, others brought by Father De Smet from Belgium. Great throngs gathered to view these works of Catholic art, when they were first put in place. The five altars were the work of Paschal Lincetti, a lay-brother attached to the University. Under one of the altars rested the body of St. Florentin which Father Van de Velde brought from Rome in 1842.

In 1838 there were, it would seem, only two parochial schools in the diocese of St. Louis, one at St. Charles for boys, which was taught by Brother Michael Hoey, S.J., and the other at Florissant, also for boys, which was conducted by Brother Cornelius O'Leary, S.J.<sup>57</sup> The first parish school for girls in St. Louis was the one attached to St. Francis Xavier's. It was opened May 8, 1843, by a group of Sisters of Charity, who had arrived in the city Low Sunday of that year from their headquarters in Emmitsburg, Md. This congregation of Sisters had been established in St. Louis since 1829, when they came to assume charge of the hospital founded through the munificence of Mr. John Mullanphy. Later, they took in hand the direction of St. Philomena's Orphan Asylum and Free School at Fifth and Walnut Streets in the Cathedral parish, and of St. Mary's Female Orphan Asylum at Biddle and Tenth Streets. St. Xavier's parish school for girls, first known as St. Vincent's Free School, was a success from the start. It opened in temporary quarters with one hundred and thirty pupils, as the new school-building at Tenth and was not ready for occupancy. In 1845 the average number of pupils in attendance was two hundred and eighty, the teaching staff consisting of five Sisters. Attached to St. Vincent's was a select or pay-school, the revenue of which went to the support of the Free School. Under the skilful direction of Sister Olympia St. Vincnet's Free School, or "Sister Olympia's School," as it came to be known, became an important factor in the upbuilding of St. Louis Catholicity. July 14, 1843, the Rev. Martin J. Spalding, Bishop of Louisville, lectured in the new St. Xavier's church for the benefit of the parochial school.<sup>58</sup>

St. Xavier's parish school for boys was in a sense an outgrowth of the day-school department of St. Louis University. At first the day-scholars of the institution, as told above, were not admitted to the classical course, but were merely given instruction of a rather elementary kind in the usual branches of an English or mercantile

*with Historical Descriptions. St. Louis, Mo., 1841, p. 35.* According to this authority the church planned by Father Peter Verheyen, S. J., pastor of the College Church, 1839-1842. Before his ordination to the priesthood he had taught drawing in St. Louis University. (Charles Dickens, who saw St. Francis Xaver's church while in process of erection, 1842, wrote in his *American Notes*, Chap. XII, "The architect of this building is one of the Reverend Fathers of the school and the works proceed under his sole direction.") Three altars designed and built by Brother Lincetti are now in the basement chapel of the present College Church, Grand and Lindell Avenues.

<sup>57</sup> The *Metropolitan Catholic Almanac* for 1838 lists only these two.

<sup>58</sup> *Metropolitan Catholic Almanac*, 1845.

education. Later, in 1842, they were admitted on an equal or almost equal footing with the boarders to all the educational opportunities of the University. At the same time provision was to be made for poor boys unable to meet the expense of a collegiate education, as a circular issued from the University August 29, 1842, informed the public. "It is not intended, however to exclude from the benefits of a good education such as are unable to defray the expense of a collegiate course. Some of the gentlemen connected with the Institution will devote themselves to the gratuitous education of such children and a spacious hall is now being fitted up for their accommodation within the precincts of the University, but unconnected with the apartments appropriated to the use of the pupils that pursue the course of collegiate studies."<sup>59</sup> In pursuance, accordingly, of the announcement thus made, an "English Male Free School" was opened towards the end of 1842 in the basement of St. Francis Xavier church then just nearing completion. Here classes were held until the erection in 1845 of a large three-story building on Christy Avenue immediately west of the main University building. The first teachers in the Boys' School were Jesuit scholastics. In 1844 Father Arnold Damen was in charge of the School, assisted by Messrs. Hugh Russel, Francis Horstmann, Ignatius Maes and George Watson, all of the Society of Jesus. In 1848 Father Damen was still managing the school, with Mr. Van den Hurck, S.J., Brother Thomas O'Donnell, S.J., and presumably others as teachers. The average attendance in 1851 was about three hundred and fifty, in which year the Jesuit instructors were relieved by the Brothers of the Christian Schools.<sup>60</sup>

### § III. THE COLLEGE FARM

The tract of suburban property known as the College Farm, which St. Louis University acquired in 1836, touches the history of the institution at so many points that some details concerning it will not be out of place. The early prospectuses of St. Louis University invite attention to the advantage it enjoyed by reason of its secluded position "in the western suburbs of the city, airy and salubrious."<sup>61</sup> However, about 1836 a change came over the University neighborhood, the former quiet of which began to disappear before the numerous buildings erected, or in process of erection, in that part of suburban St. Louis. "Property is selling enormously high in St. Louis," wrote Father Carrell in September, 1836, to a friend in the East. "The grounds all around the University (which one year ago stood solitary) have been sold as high as \$95 per foot—and buildings are going up in

<sup>59</sup> *Catalogue, St. Louis University, August, 1842.*

<sup>60</sup> *Catholic Metropolitan Almanac, 1846-1851.* "A large and handsome three-story building 93 by 40 feet is being erected for the use of this school on the University premises. It will be completed before the end of the present year. 1845."

<sup>61</sup> *Catalogue, St. Louis University, 1839.*

every direction." <sup>62</sup> Though Seventh Street continued to be the western boundary of the city as late as 1841, building operations were being carried on beyond that line in 1836, when the University trustees, deeming that the work of the institution could no longer be satisfactorily carried on under the changed conditions, took under consideration its removal to another site. May 3, 1836, the Board of Trustees appointed Fathers Verhaegen, Elet and De Theux a committee to select a new location for the University buildings. <sup>63</sup> They were on the point of signing papers for the purchase of 250 acres situated on the Bellefontaine Road, at \$100 an acre, when opportunity offered to acquire a more desirable tract in close proximity to the purchase first contemplated. <sup>64</sup> This latter tract, lying "four miles northward of the court-house in the city of St. Louis," was accordingly conveyed June 23, 1836, by its owner, Lewis Meriwether Clark, son of General William Clark, to the St. Louis University for a consideration of \$30,000. Two days after the purchase, Father Verhaegen announced to his friend, Father McSherry, in Maryland, the news of the "grand acquisition," as he called it. "We have concluded on disposing of the property and buildings which we own at St. Louis and transferring the institution to one of the most handsome situations in our vicinity. It is a highly improved farm, comprising 400 acres of land, about three miles north of the city on the Bellefontaine road, generally known as Major O'Fallon's place. We bought it for \$30,000." <sup>65</sup>

The story of the new University property as a real-estate holding dates back to the first days of St. Louis. The property as acquired by the Jesuits in 1836 and known thereafter as the College or Fount Hill Farm consisted of seven distinct parcels of land, which had already passed through various hands from the time they were first allotted by the Spanish Government out of the royal demense. The title to one of these parcels of land was vested at one time in the founder of the city, Pierre Laclede. On December 10, 1768, before a Notary, M. Labusciere, "personally appeared M. Pierre Laclede Liguest, Merchant, residing at the Post of St. Louis in the French part of the Illinois," to convey to Jacques Noisé, in exchange for other property, "a piece of ground, two arpents wide by forty arpents deep, situated in the cul-de-sac of the Grand Prairie." The Grand or

<sup>62</sup> Carroll to Frenaye, Septer 8, 1836, in *Records of American Catholic Historical Society*, 14: 68.

<sup>63</sup> Hill, *History of St. Louis University*, p. 54.

<sup>64</sup> *Litterae Annuae*, 1836.

<sup>65</sup> Verhaegen to McSherry, June 25, 1836. The actual extent of the property was 380.95 acres of 640x1980 feet.

<sup>66</sup> St. Louis University Archives. In 1857 Col. John O'Fallon gave a quit claim to St. Louis University for any interest he might have had in the College Farm. According to carefully-drawn plats made by Father Van de Velde, while Treasurer of the University, the actual extent of the College Farm at the time of purchase was as follows: section between the Bellefontaine Road and the Mississippi, 193.75 acres, section south of Road, 177 acres, total 370.95 acres. In 1849, when the section toward the river was sold to Dr. Hall, 6.2 acres had been lost, presumably by the eating in of the river.

Big Prairie formed part of the Common fields of St. Louis. In later years, when St. Louis University was called upon to defend in court its title to the College Farm, a copy of the contract between Pierre Laclede and Jacques Noisé was among the documents appealed to in adjudicating the case. Other historic names to be met with, as those of principals, trustees or witnesses in the transfer deeds and other documents that entered into the chain of title of the College Farm, are those of Auguste Chouteau, Laclede's sep-son, who testified in 1831 that the Noisé tract was under cultivation as early as 1791; Ramsay Crooks, fur-trader, explorer and one of the founders with John Jacob Astor of the American Fur Company; Abraham Gallatin, whose name was given by Lewis and Clark to one of the three forks of the Missouri River in Southern Montana; Edward Bates, attorney-general in Lincoln's Cabinet; Col. John O'Fallon and his brother, Benjamin O'Fallon; and General William Clark, of the Lewis and Clark expedition. It was Lewis Meriwether Clark, eldest son of General Clark, who conveyed the College Farm property to St. Louis University, he having acquired the bulk of it from Benjamin O'Fallon, to whom it had been transferred by the latter's brother, Col. John O'Fallon.

The farm was in shape a rough parallelogram running N. W. S. E. and extending about a mile and a fourth along one side and between a third and a half-mile along the other. The east line ran parallel with the present Grand Avenue, not yet laid out in 1836, and at a distance of about five hundred feet to the west of that thoroughfare. Both east and west lines began at the Mississippi River and extended back to about the present Blair Street. Adjoining the property on the West was the fine estate of Colonel John O'Fallon, now O'Fallon Park, while he land to the east belonged to Major Dougherty, an Indian agent, with whom the Jesuit missionaries came into frequent contact in their labors in the Northwest.

"In the whole state of Missouri," declare the **Annual Letters** for 1836, "there is no site better adapted for a college." The property possessed indeed every natural advantage in picturesque location and diversity of aspect for the purpose intended. Between the Mississippi and a small stream intersecting the farm and called in the early deeds Gengras River, was a stretch of woodland about 112 acres in extent. As wood was becoming scarce in St. Louis, the prospect of felling the trees and shipping them down the river to the city for fuel is noted by the Annalist as a distinct advantage of the new purchase. The Gengras River, later known as Harlem Creek, connected with the Mississippi at both ends, which fact accounted for the abundance of fish found in its waters. Between the Gengras and Bellefontaine Road were about eighty acres of prairie or meadow-land, which rose to a gentle declivity or hill before reaching the Road. South of the Road the land continued to slope upward affording a splendid and far-reaching view of the Mississippi River and the Illinois shore. Bellefontaine Road, the Broadway of today, which thus traversed the College Farm in a northwesterly direction from the city was the public

highway connecting the city with Fort Bellefontaine on the Missouri. Laid out in the period of the Spanish occupation, it is rich in historical associations of early St. Louis. Whatever buildings were on the College Farm at the time of its acquisition by St. Louis University stood some yards off the line of the Bellefontaine Road and to its left as one looked away from the city. First, there was Lewis Meriwether Clark's dwelling-house with its fine shaded walk leading down to the Road. To the left of the house was a mill built by Benjamin O'Fallon and some wooden cabins for the hired help and slaves. To the right, but some distance away, were the stables, and between these and the house, an ample vegetable garden with its own well and a large-sized cistern to take up the rain-water from the roof of the dwelling-house. Behind the latter was an apple and peach orchard and an extensive field for wheat or potatoes. One descriptive detail of the *Annalist* must not be overlooked. From the hill-side behind the house a spring of exceedingly clear, wholesome water flowed uninterruptedly, and by means of under-ground pipes kept renewing the water in a large circular-shaped fish-pond constructed out of the living rock. From this spring, it would appear, the property acquired its name of Fount Hill Farm.<sup>67</sup>

How the College Farm property and its vicinity impressed the visitor to St. Louis, appears from a paragraph written by Edward Flagg, a brilliant young journalist of Louisville, who visited St. Louis and its vicinity in 1838.

"By far the most delightful drive in the vicinity of St. Louis is that of four or five miles in its northern suburbs, along the river bottoms. The road, emerging from the streets of the city through one of its finest sections, and leaving the "Big Mound" upon the right, sweeps off for several miles upon a succession of broad plateau, rolling up from the water's edge. To the left lies an extensive range of heights, surmounted by ancient mounds and crowned with groves of the shrub-oak which afford a delightful shade to the road running below. Along this elevated ridge beautiful country-seats with graceful piazzas and green Venetian blinds are caught from time to time glancing through the shrubbery; while to the right, smooth meadows spread themselves away to the heavy belt of forest which margins the Mississippi. Among these pleasant villas the little white farm-cottage, formerly the residence of Mr. Clark, beneath the hills, surrounded by its handsome grounds and gardens and glittering fish-ponds, partly shrouded by the broad leaved catalpa, the willow, the acacia, and other ornamental trees, presents, perhaps, the rarest instance of natural beauty adorned by refined taste. A visit to this delightful spot during my stay in St. Louis informed me of the fact that within as well as without, the hand of education had not been idle. Paintings, busts, medallions, Indian curiosities, etc., etc., tastefully arranged around the walls and shelves of an elegant library, presented a feast to the visitor as rare in the Far West as it is agreeable to a cultivated mind. Near the cottage is the intended site of the building of the St. Louis Catholic University, a lofty and commanding spot. A considerable tract has been purchased, at a cost of thirty thousand dollars; but the design of removal from the city has, for the present, been relinquished. Immediately adjoining is situated the stately villa of Colonel O'Fallon, with its highly cultivated gardens and its beautiful park sweeping off in the rear. In a very few years this must become one of the most delightful spots in the West. For its elegant grounds, its green and hot houses, and its exotic and indigenous plants, it is, perhaps, already unequalled

<sup>67</sup> *Litterae Annuae*, 1836.

west of Cincinnati. No expense, attention or taste will be wanting to render it all of which the spot is capable."<sup>68</sup>

Before the end of 1836 the authorities of St. Louis University proceeded to carry out the intention they had in view in acquiring the College Farm, which was to afford a new site for the University buildings.<sup>69</sup> Stone was quarried on the farm premises and the foundations actually dug, when circumstances brought about the sudden and permanent abandonment of the original plan. What those circumstances were, we learn from a letter written in 1850 by Bishop Van de Velde of Chicago, formerly Father Van de Velde of St. Louis University, to Archbishop Kenrick of St. Louis:

"It cannot be said that the idea of establishing a Convictus or College for Boarders on the farm (or, in case the farm was sold, somewhere else in the neighborhood of the city) was ever abandoned. It is certain that the farm was bought principally, I might say exclusively, for the purpose of building a college on it. The foundations were dug (as may still be seen), the stone was quarried and cut, and the day had been appointed by the Rt. Rev. Bishop Rosati to lay the corner-stone with éclat, when the Undertaker [i.e. contractor] and myself were seized with the bilious fever.<sup>70</sup> The kind Bishop came to see me frequently during my illness, and said that he would not perform the ceremony unless I was present. However, the ceremony was postponed. In the meantime the Undertaker died, and we have ever looked on that circumstance as an interposition of Providence to save us from utter ruin. The farm was bought during the time of the speculation fever, and it was then our intention to sell the whole or the greater part of the property in the city and with the proceeds to make the 2nd and 3rd payments for the farm (the first having been made cas hdown when the deed was delivered.) All the money we could muster went to the first payment, and I had begun to borrow money at 10 per cent to feed the Undertaker and his men. We had then six months before us, and no doubt on our minds of being able to effect the sale of the city property. All at once a crisis takes place; bankruptcies are announced in all directions; everybody becomes alarmed; property sinks to less than one-half, perhaps one-third of its former value; and we had no alternative left but to send Father De Smet to Europe to effect a loan in order to pay for the farm and save our credit.<sup>71</sup> The loan was effected and then it was resolved to keep the

<sup>68</sup> Thwaites (ed.) *Western Travels*.

<sup>69</sup> Soon after acquiring the farm Father Verhaegen sought to reimburse the University for part of the purchase-price by disposing of some of the timber. "The farm is almost in order. I have bought four horses and several cows and calves. The mill is in operation and good Father Helias has advertised the fact to the neighbors. You may see the following sign fastened to a tree: "Our mill is in operation. Active and faithful attention will be paid to the business. I have six wood-cutters at work, and count on selling more than a thousand cords of wood this winter if the speculation succeeds." Verhaegen à Rosati, November, 1836.

<sup>70</sup> These incidents probably occurred before the end of 1836. "Our Fathers were obliged to look out for a handsome spot for a new college 2 or 3 miles from the city. They lately purchased a handsome farm from the son of Genl. Clark for \$30,000 and have already commenced the foundation of a building 200 x62 ft. Of course they cannot sell the present University and grounds, valued at \$65,000, for one or more years as they could not give possession before that time. The property is unincumbered but they would rather not mortgage it—however, if there is no other way to get money they will do so." Carrell to Frenaye, September 8, 1836.

<sup>71</sup> Father De Smet was not sent to Belgium to negotiate the loan in question. He had been living there since 1833, returning to Missouri only in December, 1837. The financial crisis to which the Bishop makes allusion was the panic of 1837.

whole property in the city, and, if at any time we should be able to sell the farm to advantage, and thus to cancel the debt in Europe, to reserve a few acres (I think 10 or 20), in order to build a College on it for boarders, and to keep the College in the city for a scholasticate and Day-school; or, for this purpose, if the whole farm should be sold, to buy some few acres in the city. There was even question for a considerable time, of purchasing a Villa or College for the small boarders, in order to have these separated from the larger ones.”<sup>72</sup>

As agent for the trustees of St. Louis University, Father De Smet negotiated on August 17, 1837, at Termonde in Belgium, a loan of 100,000 francs at 5 per cent from the Baroness Elizabeth de Candele de Ghysghem née the Countess de Bobbiano, and another loan of 25,000 francs at the same rate from her daughter Mlle. Elizabeth de Candele. With the money thus obtained, the payment of the \$25,000 due on the College Farm was made within two years of the date of purchase, a first payment of \$5,000 having been made at the time the property was acquired. The Ghysghem debt was liquidated in May, 1849, in response to instructions from Father Roothaan that the obligation be lifted as soon as possible, even by the immediate sale of the College Farm. As this was daily increasing in value and could not be sold except at a sacrifice, a loan was obtained by Father Van de Velde from a St. Louis bank, the Ghysghem debt being thereby liquidated.<sup>73</sup>

Though the property known as the College Farm failed to be utilized for the purpose for which it was bought, it was put to good use as the College Villa. From 1837 to 1847 one or more Fathers with a few coadjutor-brothers resided there, without, however, forming a community distinct in jurisdiction from St. Louis University. Father James Busschots was the first Father to reside at the Farm in the capacity of Superior or Minister. He was succeeded after one year of office by Father John Schoenmakers, who remained in the position until commissioned in 1847 to start the Osage Mission. As early as 1837 the professors of St. Louis University, both scholastics and Fathers, were accustomed to spend their recreation-days at the Farm. Sometimes the boarders at the University were conducted there for a walk, while the sick ones among them were sent there on occasion to recuperate. For some years too, the boarders who did not return to their homes during the summer vacations, spent this season at the College Farm. In 1837 the college laundry was transferred to the Farm to the great gain, so the Annalist informs us, of discipline. In the same year too, a very solid bridge of oak was built over Gengras creek, thus joining the meadow and the woods. One of the rooms of the Clark house was converted into a chapel, named for St. Francis Xavier; whence the villa came to be designated the Farm (praedium) or Residence of St. Francis Xavier.<sup>74</sup> Sunday services were held in the chapel for the farm hands and women employed in the laundry and even for nearby residents. Bishop Rosati sug-

<sup>72</sup> Von de Velde to Kenrick, February 28, 1850.

<sup>73</sup> De Staerke à Elet, May 5, 1849.

<sup>74</sup> *Litterae Annuae*, 1837.

gested the building of a chapel for the convenience of the little congregation, but the suggestion was never acted upon, unless we consider St. Thomas's Church, built by the Fathers in the seventies on College Street as the realization of the Bishop's idea. With the exception of the scholastic year 1841-42, during which a class of first year philosophers were lodged at the Farm, thus converted into a scholasticate, (*Scholasticatus ad Sti. Francisci Xaverii praedium*), the property served only farm and villa purposes down to 1847 when it was rented out on lease to a Mr. Weishaupt. From that date until the opening for a second time of a scholasticate at the farm in 1859, there were no Jesuits residing on the place. In 1849 the entire section of the property between Bellefontaine Road and the Mississippi, comprising 187 $\frac{3}{4}$  acres was sold to a Dr. Hall.<sup>75</sup> Thenceforth that part of the old College Farm, forming part of the district subsequently known as Lowell, was gradually given over to factories, refineries and other features of modern industrial centres. The portion of the College Farm south of the Bellefontaine Road was also gradually diminished by sale and, in one or two instances, by the unfavorable issues of lawsuits, until in 1870 it comprised only 38 acres, which, however, were rated by the tax-assessor at \$2200 an acre or \$83,600 for the entire tract. This remnant was held until 1903, when it was finally disposed of by the University authorities.

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<sup>75</sup> "The Penrose claim has been decided in favor of the claimants by the Supreme Court at Washington. We must lose of course from 40 to 50 acres—we are sorry your Paternity is not with us at present, for it appears from the extract from the [Missouri] Republican [February 3, 1850] which I take the liberty of sending you, that a compensation might perhaps be obtained by Congress, under the same plea of Capt. Bissell's."

<sup>76</sup> De Smet to Van de Velde, February 4, 1850." Of this farm there still remains to us about 80 arpents, of which thirty must be kept for the future boarding-school. The separation between boarders and day-scholars has become absolutely necessary on account of the serious inconveniences that arise from having them together. Fifty arpents will be either leased or sold." De Smet à Roothaan, 2 Feb. 1850. The effect of the decision in the suit Penrose vs. Bissell, according to the St. Louis journal cited by Father De Smet, was to establish the principle that a "prior Spanish grant though subsequently confirmed holds against a New Madrid location." As the decision involved financial loss to individuals who were holding the land in question by government patents accepted in good faith, the suggestion was made that Congress indemnify such individuals for losses thus incurred.

GILBERT J. GARRAGHAN, S. J.

# HENRI PRATTE

## MISSOURI'S FIRST NATIVE BORN PRIEST

(*Genealogical table showing lineage of Henri Pratte*)

1. Gabriel Duprat <sup>1</sup>, m. Francoise Gautier of Rochelle, France.
2. Gabriel Duprat m. Marie Thérésa Duquet (1686).
3. Gabriel Duprat m. Marie Madeleine de la Haye; came to Canada prior to 1739.
4. J. Bapt Duprat m. Charlotte Godette in Canada.
5. J. Bapt. Pratte m. 1st Marianne Lalumundiere in Ste. Genevieve; 2nd Thérésa Billeron in Ste. Genevieve.
6. Henri Pratte.

Henri Pratte, son of Jean Baptiste Sylvestre Pratte <sup>2</sup> and Thérésa

<sup>1</sup> Gabriel Duprat of the Parish of Notre Dame de Cogne of the Bishopric of Rochelle in France, married in that parish, François Gautier (also spelled Gauthier and Gautthier). Their son, Gabriel, married in 1686, Marie Thérésa Duquet who was the last child of Denis Duquet, Sieur de la Chenoye, and Catherine Gautier de St. Etienne du Mont de Paris. The father of Catherine Gautier was Conseiller de Roi and Prevost des Maréchaux de France. Gabriel, son of Gabriel and Marie Thérésa Duquet, born 1690, married Marie Madeleine de la Haye, daughter of Jean de la Haye and —— Louart, whose father was Sieur Louart d'Ardencourt, gentleman in waiting to the Duchesse d'Orleans. This Gabriel came to Canada with his family prior to 1739. Their son, Jean Baptiste, married in Montreal, Charlotte Godette, and their daughter a Sieur Dubuque.

<sup>2</sup> Jean Baptiste Sylvester Pratte, only child of Jean Baptiste Pratte and Charlotte Godette, was born in Montreal in 1739 and was left an orphan when very young. He lived with an uncle who was very unkind to him and from whom he ran away. Quoting from a letter dated Jonesburg, Mo., April 24th, 1878, addressed to Madam Virginia Gourd of Lyons, France, daughter of Emilie Pratte (sister of the writer), written by Bernard Pratte, grandson of Jean Baptiste Sylvester and son of Bernard Pratte and Emilie Labadie: "After the death of his father he lived with an unkind uncle who maltreated him. He was then 16 or 17 years of age and had already developed great decision of character. Rather than submit to the indignities heaped upon him, he determined to leave the country and, to protect his identity manfully, assumed the name of Pratte. I remember him well. He was a courtly man, as Judge Lucas designated him." (A copy of letter in the Archives of the St. Louis Archdiocese.) The statement that Jean Baptiste Sylvester Pratte was 16 or 17 years of age when he quitted his native country, Canada, seems to be an error on the part of the writer of the letter quoted, for in Private Land Claims in Missouri, p. 150, No. 43; House Document No. 59, 24th Congress, 1st Session, 1835, Washington; Blair & Rives, may be found copy of an affidavit made in 1799 in which he states he has been in this country nearly fifty years. As he

Billeron, was born at the old town of Ste. Genevieve January 19th, 1788, and was baptized on February 18th by Rev. Louis Guignes, a Capuchin, his Godfather being Henry Gél, (Diel), husband of his step-sister, Celeste, and his Godmother was Marie Louise La Chapelle. The record of his baptism is found on page 10 of Book C., Baptisms, of the Ste. Genevieve church records and on page 364 of the same

died in 1826, September 25th, aged eighty-seven, he must have been ten years old when he came to the Illinois country. He married at Ste. Genevieve June 30th, 1766, Marianne Lalumundiere, daughter of Francois Lalumundiere and Louise Perthius. Of this marriage there were four children—Celeste, born February 8th, 1770, baptized at Ste. Genevieve, married Henry Diel, and the house in which they lived is still standing at Ste. Genevieve (1923); Bernard, born at Ste. Genevieve, baptized July 12th, 1771, at Kaskaskia by Father Gibault, married Emilie Labadie and became a well-known fur trader of St. Louis; Jean Baptiste, born at Ste. Genevieve, 1772, baptized at Kaskaskia, lived on Big River and had charge of his father's interests on that stream. He died in 1806; Joseph, born at Ste. Genevieve December 16th, 1774, baptized at Ste. Genevieve, married Marié Vallé, daughter of the Commandant, and was a merchant at Ste. Genevieve until after his father's death in 1826. The house built for him by his father, at the time of his marriage, on land granted to the Vallé family by the Spanish Government, is still standing at Ste. Genevieve in splendid condition. In 1811 he moved to Old Mines where he kept a store, but in 1818 he returned to Ste. Genevieve and purchased the property opposite that belonging to the church. He built on this property a home, store and warehouses. These warehouses were of stone and are still standing. The property was sold to the Sisters of Loretto who used the stone houses for kitchen and refectory. They sold the property to the Sisters of St. Joseph who now occupy it and use the old stone houses for class rooms until the present parochial school building was completed in 1893. Since then they are used as store rooms by the Sisters.

Shortly after the birth of Joseph, Marianne Lalumundiere Pratte died, and in 1776, November 9th, Jean Baptiste married Thérèse Billeron of Kaskaskia, daughter of Pierre Billeron and Elizabeth Aubuchon. Of this marriage the following children were born: Marie Thérèse, February 14th, 1778, married Vital St. Gemme Beauvais, son of Jean Baptiste St. Gemme Beauvais and Thérèse LaSoudray. Jean Baptiste, born June 25th, 1779, married Marie Louise Chevalier, daughter of Pierre Chevalier and Marie Deguire. Three children named Archange died in infancy; one born September 20th, 1780; one born January 26th, 1781; one born September 20th, 1782. Pelagie, born September 14th, 1783, died May 15th, 1805. Pierre Auguste, born January 11th, 1786, married Emilie Janis, daughter of Jean Baptiste Janis and Reine Barbeau. Henri, the priest, born January 19th, 1788. Antoine, born January 29th, 1790, married Eleonore St. Gemme Beauvais, sister of Vital St. Gemme Beauvais who married Marie Thérèse. A child born January 19th, 1792, died on the 23rd of the same month. The baptism of all these children, also marriages, are to be found in the church records of Ste. Genevieve. Many times mention is made of a Billeron Pratte or Biron as he seems to have been called, but the baptism of this child cannot be found. He was, possibly, born during the year of 1784-85, which was the time of the great overflow, called l'année des grandes eaux. There was much confusion that year and the records are very incomplete. Authority for the data of this note is as follows: Ste. Genevieve church records, Book A., pages 40 and 134, 160. Ste. Genevieve Court Records, Book C., page 38; Pratte Documents in Archives of the Missouri Historical Society, Jefferson Memorial, St. Louis; Scharf's History of St. Louis, Vol. I, p. 673; Wisconsin Historical collections, Vol. XIX, p. 73. The name Diel is spelled on the Ste. Genevieve records Dielle, Gél, Guelle, Gieulle as well as Diel, which is the form used by the family at the present time.

book is the first entry made by Henri Pratte, the priest, being the baptism of the infant of Archange, a slave of François Aubuchon, dated November 19th, 1815.

Henri's mother died in 1802 and the older brothers and sisters being married the three younger boys, Pierre Auguste, Henri and Antoine, lived with their father at Ste. Genevieve, attending the school taught by François Moro, the same that Brackenridge<sup>3</sup> attended. Henri, from his earliest childhood, was noted for his gentle, kindly disposition and for his piety. So eager was he for learning that, having exhausted the opportunities offered in his native town, his father sent him in 1803 to the College of Montreal where he studied for the priesthood and was ordained in 1815. His two younger brothers were married in 1813 and left the parental home, and Father Maxwell,<sup>4</sup> pastor of Ste. Genevieve and sole spiritual guide of the surrounding country, was thrown from his horse and killed in 1814. For these reasons Henri was anxious to return to Ste. Genevieve since his father was alone and his beloved people without a pastor. Immediately after his ordination he went to Bardstown to Bishop Flaget who was the administrator of the Diocese of Louisiana and asked the favor of being made pastor among his own people. Bishop Flaget, being personally acquainted with all the family and knowing the conditions, granted this request and Father Pratte took charge of the parish of Ste. Genevieve in October, 1815, this being his first and only parish, which included the little settlements at Old Mines, Cape Girardeau, Petit Canada, Mine La Motte and St. Michaels. There had been no services since Father Maxwell's death other than an occasional visit from Father Donatien Olivier of Prairie du Rocher, who was almost seventy years of age. Father Maxwell, because of his seventy-two years and the many duties of this large community, had concentrated his interest in the school and seemed not to realize that the congregation had outgrown the church.

When a boy Henri Pratte had been the favorite and idol of the people of Ste. Genevieve and he was now received as their pastor with love and joy. He was young; he was related to many of them; they loved him and expected much of him. He became the friend of rich and poor, Catholic and non-Catholic. No social event took place in which he was not the honored guest. Never was a needy one turned from his door, nor a favor refused. The greatest mark of appreciation was shown him inasmuch as he was the Godfather of 90% of the children he baptized.

<sup>3</sup> Henry M. Brackenridge, son of Judge H. H. Brackenridge of Ohio, born May 11th, 1786, was sent by his father to Ste. Genevieve when scarcely seven years of age to learn French; this being the earliest instance of a pupil being sent to the Spanish country, now Missouri, to be educated in a foreign language. (Houck's History of Missouri, Vol. II, p. 262.)

<sup>4</sup> Father James Maxwell was pastor of Ste. Genevieve 1794 to 1814; was the first priest appointed to this territory by Bishop John Carroll of Baltimore after American possession. See St. Louis Catholic Hist. Review, Vol. IV, No. 3, p. 142.

He took possession of the little house which had been bought<sup>5</sup> by the people of the town in 1786 from Nicholas Roussin for a parochial residence, enlarged it, and his father came to live with him. This home was always open to the priests travelling to and from all parts of the Diocese, particularly those of the Seminary<sup>6</sup> at the Barrens.<sup>7</sup> The little church had been moved from the old town in 1794 by Father de St. Pierre.<sup>8</sup> Father Pratte enlarged it by building a new sacristy, using the old one for a sanctuary, thus increasing the seating capacity, put in a new floor, a new roof and plastered the building. The school, the Louisiana Academy, which Father Maxwell had established in 1808, was closed after his death, and Mann Butler, whom Father Maxwell had placed in charge, had returned to Kentucky. Father Pratte immediately set to work to mend the broken ends of the educational thread and, personally, took charge of the instruction of the young people for first Holy Communion. The first request made of Bishop DuBourg by Father Pratte was for a Brother to teach school at Ste. Genevieve. Under date of December 23rd, 1818, he writes to Father Rosati,<sup>9</sup> Superintendent of the Seminary at the Barrens:

"I have asked of the Bishop for a Brother to open school in Ste. Genevieve. He replied to me that I can have one, and he requests me to write you that paragraph from his letter. It is as follows: 'I have written recently to the Brothers that, if you ask for one, to send Brother Antonin, who is best educated in English. Act accordingly and write to this effect to Mr. Rosati, giving him this paragraph from my letter. But, remember, you must take

<sup>5</sup> Document in Archives of Ste. Genevieve at Jefferson Memorial, St. Louis.

<sup>6</sup> Established by Bishop DuBourg and the Vincentian Fathers whom he brought from Rome in 1818.

<sup>7</sup> The name Barrens was given to the settlement made in Perry County by a band of Catholics who came from the Barrens of Kentucky. They sent a delegation to St. Louis as soon as Bishop Flaget came to arrange for the coming of Bishop DuBourg to ask that the Seminary be located at their settlement, offering forty acres of land as an inducement. Bishop DuBourg accepted their offer. The town that sprung up a little later was called Perryville, but the name Barrens is still used to some extent to designate the location of the Seminary.

<sup>8</sup>Rev. Paul de St. Pierre, a Carmelite monk, who came to America as chaplain in the Army; pastor at Ste. Genevieve 1789 to 1797. Catholic Historical Review, Washington, D. C., Vol. V, p. 195. Father de St. Pierre was pastor at the time the church was moved from the old town to the present site. The old town of Ste. Genevieve was several miles below the present one and was moved after the great overflow of 1784-85. It is not known when the first Mission was built at Ste. Genevieve. The first parish mentioned was 1749 by Father Watrin, S.J., writing in 1764 (see Houck's History of Missouri, Vol. II, p. 292), (Jesuit Relations, p. 235) and one may infer from his statement that an older Mission existed in an older settlement at a league's distance from this new parish. In the inventory of the estate of Francois Vall<sup>8</sup>, père, who died 1782, mention is made of a lot for the erection of a new church. This new church, however, was not erected because of the great overflow. The church in the old town was that of St. Joachim and the name was changed to Ste. Genevieve when it was moved to the new town in 1794, having been taken down and reconstructed; it was of logs. This was the church enlarged by Father Pratte.

<sup>9</sup> Afterwards Bishop of St. Louis.

charge of everything, for I do not wish to be mixed up with the parents.' Following these instructions, I have arranged so that school can be opened the coming January. If he finds an opportunity to send his valise by someone who may be coming to Ste. Genevieve next week, I shall be very glad. I will go for the Brother or send for him. I have wished for a long time to visit you, but, when the time arrives which I have fixed, some obstacle arises."

In this same letter he refers to the coming of Bishop DuBourg who was then on his way to Upper Louisiana:

"A letter has been left with me for Monseigneur DuBourg from Monseigneur Flaget."

Then he continues:

The carrier saw Monseigneur Flaget in Detroit and he is in perfect health. He expects to pass the winter in that place so we shall have an opportunity to see him in the Spring."

In this same letter he refers to his father who lives with him:

"My father is in perfect health and sends his profound respects."

Brother Antonin is one of the three Christian Brothers (Aubin, Antonin and Fulgence)<sup>10</sup> that came from France with Bishop DuBourg on La Caravane.<sup>11</sup> The Bishop writing to Cardinal, Prefect of Propaganda, under date of February 25th, 1819, says:

"Your Eminence is aware that I brought with me to this country three Christian Brothers on whom I am founding great hopes if I can only succeed in establishing them. A great obstacle seems at the outset to raise itself against the fulfillment of these hopes, and that is, that, as I have not yet any funds assured for their maintenance, the only method I can think of for securing a living for them is that they should be supported by contributions paid them by the parents of their pupils. But, this is expressly against their Constitution, which demands that they teach gratis."

He asks, therefore, for a relaxation of this regulation for five years until he could secure means to make the Brothers independent of their pupils.

"It would be," he added, a great misfortune if, after the money spent so far for this establishment, it shall fail me just when I hoped to reap the fruits thereof."

<sup>10</sup> St. Louis Catholic Historical Review, Vol. IV, No. 3, p. 161.

<sup>11</sup> These Christian Brothers came to America at the request of the Holy Father which is shown by the following quotations from documents in the Archives of the Order of Christian Brothers of Pocantico Hills, New York. "Bishop DuBourg was consecrated in Rome September, 1815. Apparently soon after the consecration he petitioned the Superior General of the Brothers in Paris to give him some Brothers for his Diocese, but, as the Institute was then slowly recovering from its almost total destruction during the French Revolution, and, as the number of its members was still precariously small, nobody could be spared. Bishop DuBourg then appealed to the Roman authorities to help him get some Brothers. Accordingly, on December 15th, 1815, the Cardinal Prefect of Propaganda wrote to the Superior General requesting the desired assistance. In support of this request and most likely at the earnest solicitation of the Bishop, the Holy Father, Pius VII, also wrote on December 30th, asking the Superior to send a few Brothers, if it were at all possible. This appeal was, of course, granted and in the following April three Brothers, Aubin, Fulgence and Antonin were designated for the American Mission. No doubt the Bishop had much business to transact in France before returning to America for it was not until July 1st, 1817, his party sailed for the New World. The travelers reached Annapolis, Maryland, in September, where another delay kept them for a month."

These three Brothers came up from Bardstown with the Vincentians and were at the Barrens with them where they assisted in the building of the Seminary, at the same time learning English the study of which they, as well as the Vincentians, had begun at Bardstown. They were lodged, with the Vincentian Brothers under Father de la Croix,<sup>12</sup> at the house of Mrs. Layton.<sup>13</sup> Bishop DuBourg seemed Vol. III, p. 320 n. 30.

to have had some definite plan for a school to be taught by the Brothers; for, writing to Father Rosati, referring to a proposal made by Brother Aubin that they separate, he says: "It is better that they remain together." When Father Pratte asked for one of the Brothers to teach at Ste. Genevieve, he sent Brother Antonin alone because he had mastered the English better than the others. His letter to the Brothers notifying them that, in case Father Pratte asked for one, Brother Antonin was to go, was dated December 4th, 1818.<sup>12a</sup> Just one month later he writes Father Rosati his satisfaction that Brother Antonin is at Ste. Genevieve. Brothers Aubin and Fulgence joined Brother Antonin and they continued to teach at Ste. Genevieve for three years. They taught in the Building which had been erected in 1808 by the citizens of Ste. Genevieve under the direction of Father Maxwell for the Louisiana Academy.<sup>14</sup> After the death of Father Pratte when the Parish was placed in charge of the Vincentian Fathers from the Barrens, the three Brothers were separated by the Bishop and placed at the head of three schools in widely separated localities. Finding communication with each other and with their Superiors very

<sup>12</sup> Father Charles de la Croix. See *St. Louis Catholic Historical Review*,

<sup>12a</sup> *Annals de la Propagation de la Foi*, Vol. I, p. 21.

<sup>13</sup> John Layton, Sr., came from Kentucky and in 1802 had property on the Saline Creek near the Barrens. He had sons, John, Bernard and Ignatius. Bernard owned property near the Barrens, in fact, he sold to Robert T. Brown the tract of land which comprised fifty lots which Brown surveyed and laid out the town of Perryville after Perry County was formed in 1821. Therefore, it is possible that Mrs. Layton, with whom the Brothers lodged was the daughter-in-law of John Sr., but it is more probable she was his widow. Robert T. Brown came from Tennessee in 1803, married Catherine Vallé, daughter of the Commandant, was administrator of the estate of Vallé and guardian of his younger children. He lived on a tract of land granted to Vallé by the Spanish Government. In addition to this large tract of land he superintended the operation of a mill which had been built on the Saline for Vallé by Henry Tucker in 1800.

<sup>14</sup> The statement made by Flagg in his "Far West, 1838, p. 96, and quoted in the *St. Louis Historical Review* for July, 1922, p. 153, is an error. The Louisiana Academy was built by the citizens of Ste. Genevieve under the direction of Father James Maxwell, was finished and used for a school for many years, but was abandoned after the death of Father Pratte and then became dilapidated. It was purchased by Mr. Firmin Rozier in 1854, who built an addition at the rear and re-opened a school called the Ste. Genevieve Academy. This school continued until 1861 and was closed on account of the civil war and never used again for a school. The building now standing is as originally built with the addition built by Rozier. The Minutes of the first meeting of the Board of Trustees, of which Father Maxwell was Chairman, and other original documents, are in the possession of Mr. Thomas Rozier, son of Mr. Firmin Rozier, who occupies the house as a residence.

difficult, they seemed to have, gradually, lost the spirit of their state and, one by one, left the Order. In 1853, the sole survivor of the three, the former Brother Fulgence, called upon Brother Patrick, then Director of the Brothers' Boarding School in St. Louis,<sup>15</sup> and asked to be allowed to make a retreat with the Brothers of the Community. He spoke of the sorrow felt by himself and his former colleagues at the failure of their Mission and of their regret in relinquishing community life.

That there was a Mission at Old Mines in Washington county at a very early date there seems little doubt, but positive proof is lacking. The idea is borne out by the name Old Mine, which has always been applied to that particular locality and never to Mine La Motte; also by the fact that a tradition has existed since the time of the early settlements that a Mission was there, and such a tradition has never existed as regards Mine La Motte. The Publication of the Wisconsin Historical Society, Vol. 16, p. 325, contains this pasagse:

"I have the honor to send you copies of the letters of Sieur Dudoncour and of my son (Manour) from which you will learn that Monsieur de la Motte has reached Cascaskias, thirty leagues below the Illinois, well accompanied, and has two Spanish founders with him to investigate the mines of gold and silver that have been discovered there."

This letter was written by Claude de Ramezay to the French Minister under date of November 3rd, 1715, and, further on, he says the information was learned from a letter written to Vincennes by Rev. Father de Ville,<sup>16</sup> a Jesuit Missionary in the place where the mine has been discovered. Whether "the place where the mine has

<sup>15</sup> From the Archives of the Christian Brothers in the United States at Pocantico Hills, N. Y., we learn that Archbishop Kenrick met Brother Facile, Provincial of the Order, at the Council of Baltimore in May, 1849. At his request three Brothers came to St. Louis in August of that year and opened school September 15th in the house that had formerly been the home of Bishop Rosati, the Cathedral Free School. In 1850 they purchased a plot of land at the South East corner of 8th and Cerré streets and erected a large brick building that served as a boarding school and college for many years.

<sup>16</sup> Jean Marie de Ville (or Ville) was born about 1672 and became a Jesuit novice upon attaining his majority. His studies were pursued at Bourges, La Fleche and Paris, and he spent five years as instructor at Rheims. He came to Canada probably in 1706. His first mission was at an "Abenaki village forty leagues from Quebec" (probably St. Francois) and he also served a French parish two leagues distant. In 1907 he was sent to the Illinois mission, where he spent the rest of his life. He was its Superior at the time of his death. Early in 1719 de Ville went to Mobile to make certain arrangements for his mission and, especially, to obtain from the Governor, Bienville, some restrictions upon the lawlessness of the French traders in Illinois. He remained at Mobile six months, during which time he ministered to the French, even accompanying the troops to the attack upon Pensacola, whom he found destitute of any priest. On his return, in the Autumn, he was attacked by a serious illness, which compelled him to spend the winter at Natches. He died there June 6th, 1720. (For information regarding this Missionary we have recourse to the circular letter regarding his death in Archives de l'Ecole de Ste. Genevieve, Canada, t. 18, doc. 5) and to notes thereon by Father Jones—Jesuit Relations, and Allied Documents—Travels and Exploitations of the Jesuit Missionaries in New France 1610-1791, Vol. 66, p. 341.

been discovered" was Mine La Motte or Old Mines remains for historians to prove. In fact, historians of the University of Missouri are working on this problem and favor very much the idea that Old Mines is older than Mine La Motte and is the possible location of the Mission. Newton B. Mereness,<sup>17</sup> in his "Travels in the American Colonies, 1722-23," describes in detail, the journey from Kaskaskia to the region where M. de la Cadillac had opened up mines in 1715, and the description might apply to either place, with points in favor of each. However, whether or not La Motte Cadillac mined at Old Mines, it is certain that Renault did<sup>18</sup>; for bricks bearing his name have been found there and the remains of the furnace used by him is

<sup>17</sup> Newton B. Mereness in *Journal of Biron d'Artagniette, 1722-23* in the American Colonies: "Apr. 18 . . . 5 leagues. We set out from the mouth of the Petite Riviere and came to pass the night at the salt spring, which is on the left side of the Mississippi. (This is a fountain of salt water which has its ebb and flow like the ocean). The inhabitants use it to make salt, which they make by boiling the water in caldrons till a certain amount has been boiled away, and when this is done, the water crystallizes of itself and forms a fairly good salt. They go there every year to get a supply of it. It is only two leagues from here to the Village of the Cascaskias, although it is seven leagues in making the detour by the Petite Riviere. Upon leaving the Cascaskias they make the West (I mean to say they go to the West) and come upon the Mississippi which they cross by means of piroques, which they take care to have in readiness there. From this salt spring, going west, fourteen leagues back is the region of the mines M. de la Motte Cadillac, formerly commandant of this country, who had opened up about 1715. Before arriving at these mines, which are a chain of mountains in the middle of which flows a brook, one crosses over for about half a league a mountain which is all stone, as clear as crystal and very sharp.

Two leagues to the west of this mine is a river called the St. Francois River; it is very beautiful. They claim that is the same St. Francois River which has its mouth twenty leagues above the Arkansas. This was a discovery we had intended to make, but did not."

The writer of this article, because of familiarity with the localities begs to express her opinion that the words "upon leaving the Cascaskias they make the west (I mean to say they go to the west) and come upon the Mississippi which they cross by means of piroques, which they take care to have in readiness there" is not intended to mean the course traveled by d'Artagniette, but as a parenthetical phrase to explain how the inhabitants of Cascaskia reached the salt spring, while he and his followers traveled over the long route (owing, perhaps, to their numbers). The salt spring was (and still is) situated at the mouth of the Saline Creek on the west bank of the Mississippi and the City of the Cascaskias (Kaskaskia) was about two leagues east of the Mississippi at this point. The way it is probable d'Artagniette traveled was to cross the Mississippi to the west bank at the city of the Cascaskias, which would be the place where the original settlement of Ste. Genevieve stood (from which point Renault must have shipped lead), then to travel over the hills to the salt spring, which is good seven leagues. This route would lead over the original trail running from Ste. Genevieve to Mine La Motte.

It is also the opinion of the writer that the mountain of stone which is "clear as crystal and very sharp" was the wonderful bluff of exceedingly clear marble lately discovered and now being worked at Ozora on the Little Saline, over which the trail led. The accumulation of earth and growths of forest having hidden this marble these two hundred years since d'Artagniette made his journey.

<sup>18</sup> Renault papers in Library of State University, Columbia, Mo.

still to be seen at the foot of the hill between the town of Old Mines and the old village which was called Racola. The records of the church of Ste. Ann of Fort Chartres,<sup>19</sup> in an entry under date of September 28th, 1748, show that one Pierre Vivarenne, of Picardy, France, and his wife, Marianne Rondeau, were inhabitants of the Village of the Mine. This Vivarenne certainly came from France with Renault. It is possible the Mission was continued long after Renault abandoned the mines for, as early as 1793, the church records of Ste. Genevieve make mention of Old Mines and in 1803 the population consisted of thirty-two men, thirteen women, seventy-two children and eighteen slaves.<sup>20</sup> The church records of Ste. Genevieve show that Father Maxwell frequently visited the Mine, but it was Father Pratte who built the first church of which records exist. These records begin April 20th, 1820, in his handwriting.<sup>21</sup> The little church he built was of logs and was used until 1828 when Father John Bouillier, C.M., the first resident pastor, built the present brick church, which was begun in 1828 and blessed by Bishop Rosati October 9th, 1831. That the little log church built by Father Pratte was blessed in 1820 may be inferred from the fact that the Bishop was there in October of that year. It is hardly probable that the Bishop would go on such a long, tiresome journey, the only mode of travel being on horseback, for any purpose other than to bless the church. A letter<sup>22</sup> from Father Pratte, dated Ste. Genevieve, October 10th, 1820, reads as follows:

"Cher Monsieur :

I expect to be absent; I go to Old Mine where I expect to meet Monseigneur the 15th of this month or next Sunday. I beg you to send one of the gentlemen to sing High Mass in my place. You will infinitely oblige him who has the honor to be

Your affectionate servant,

H. PRATTE, Curé.

Other letters<sup>23</sup> of Father Pratte mention his trips to Old Mine. In one dated February 22nd, 1821, he says:

"I arrived just this moment from the Mine. My Father is a little better."

In another dated May 1st, 1821, he says:

"I beg you to send a priest to Ste. Genevieve for Sunday because I go to the Mine tomorrow or day after and will remain over Sunday."

The distance from Ste. Genevieve to Old Mines being about sixty miles over steep, rocky hills, was long and tiring. At a point about midway was a wonderful spring, and at this place travelers were wont to stop and rest and, perhaps, spend the night in camp. A few men of Ste. Genevieve and Old Mines, some of them related by blood to Father Pratte,<sup>24</sup> built a blacksmith shop there and, later, a road

<sup>19</sup> Records of Fort Chartres, Archives of the St. Louis University, St. Louis; also Houck's History of Missouri, Vol. I, p. 378.

<sup>20</sup> Private Land Claims in Missouri—Blair & Rives.

<sup>21</sup> Originals in Archives of St. Louis Archdiocese.

<sup>22</sup> Original in Archives of St. Louis Archdiocese.

<sup>23</sup> Originals in Archives of St. Louis Archdiocese.

<sup>24</sup> The first settlers at Petit Canada were Antoine Aubuchon, Francois Pepin and Pierre Levrard. Antoine Aubuchon was the cousin of Elizabeth Aubuchon, the grandmother of Father Pratte.

house. Antoine Aubuchon built a home there in 1826, part of which is standing to-day (1923). Although the first church built at this little settlement, called Petit Canada,<sup>25</sup> was in 1828, it is quite probable that Father Pratte offered the holy sacrifice of the Mass for these settlers many times when passing through.

Father Pratte also built a little church at St. Michaels<sup>26</sup> (Fredericktown) where a settlement had been made by some of his friends and relatives from Ste. Genevieve.

In addition to looking after his own parish and establishing the two new parishes at Old Mines and St. Michaels, to which he was obliged to travel on horseback, his was the half-way house between St. Louis and the Seminary at the Barrens where he entertained all priests passing back and forth, and how many and various services he performed for the Seminary is evident from the letters written by him to Father Rosati which are in the Archives of the St. Louis Archdiocese. The following extracts from these letters illustrate the point that he acted as merchant, clerk, mail man, even banker for the Seminary. Hardly had the Vincentians reached the Barrens when these services began. On December 23rd, 1818, he writes:

"I am very mortified that I cannot find in Ste. Genevieve the books you ask of me. I have sent by a woman from the Barrens a case and a package which I believe contains some books. I have just received from Kentucky a small case addressed to me which the bearer told me is to be sent to St. Louis. . . . Believing this case contained some *Ordos* which Monseigneur cannot obtain just now, I opened this little case. But I found nothing but a lot of small things which I believe belong to Mr. Maheau because there is one letter in the case addressed to him and which I send by this messenger. I beg of you to tell me if this case should go to St. Louis or remain here."

On February 26th, 1819:

"I understand that Monseigneur in his letter to you has asked you to send back all the effects of Mr. Valentin,<sup>27</sup> but the charette left while I was in the

<sup>25</sup> From the Ste. Genevieve Church Records: "The old chapel at Petit Canada was built in 1828; blessed by Father Peter Doutreligne, C.M. This Chapel was near to the house of Mr. Peter Levard, Sr. It was destroyed in 1835 and a new one built on ground belonging to Mr. Toussaint LaHaye near the house of Mr. Antoine Aubuchon. It was finished in 1838 and blessed in that year. Enlarged to double its size in 1845 and plastered in 1846." To this may be added that a new church of stone was built in 1878, the old one being rented as a residence and finally, pulled down. The stone church was struck by lightning September 11th, 1919 at 3 in the morning and burned to the ground and the records beginning in 1828 were destroyed. A new church has been erected.

<sup>26</sup> St. Michaels was settled by Pierre Chevalier; Paul, Andrew and Baptiste Deguire; Antoine, Joseph, Nicholas and Michael Caillot dit LaChance; Gabriel Nicolle; Pierre Variat, and others.

<sup>27</sup> Joseph Valentin, a Seminarian, in subdeacon's orders (St. Louis Catholic Historical Review, Vol. I, pp. 47 and 189). He left the Barrens on the Steamboat Washington shortly after March 15th, 1819. Bishop DuBourg, writing to Card. Prefect of Propaganda under date of February 26th, 1819, says: "I have resolved to send back Mr. Valentin to France, as I am convinced that returning to the place where his vocation had its birth will revive it, and save this poor young man for the church and for his own good. I am sending him down to-morrow to New Orleans in company with two excellent young priests who will look after him until he sails. His head to-day appears

church and I was not able to write a single word. So, now I ask you to return the things that belong to Mr. Valentin who will probably leave with Mr. Jean-jean<sup>29</sup> for New Orleans."

On June 11th, 1819:

"I have sent by the charette<sup>30</sup> the things which you ask of me. I have sent four barrels, one of which can be cut to make two tubs for washing, although they are not copper. Brother Blanka<sup>31</sup> can make two handles with leather.

These four barrels are .....	\$ 4.00
Cost of shipping .....	2.50
To Mr. Ferari <sup>32</sup> .....	4.00
Six pairs of socks .....	3.62½
One pair black stockings.....	1.25
	_____
	\$15.37½
Cash .....	6.00
	_____
	\$10.53½
For four bread .....	.50
	_____
	\$11.13½ **

On July 24th, 1819:

"I have bought a plow for 20 piastres.<sup>33</sup> James repaid me 15 piasters; you owe me 5 piastres for the balance. I have charged it to your account. Also for one bag to hold the onions 1½ gourdes<sup>34</sup> and 3 gourdes for three bushels of onions. I have not engaged any negress because I have no order to do so. I suppose you will need three. I shall try to procure these for you for two months since you have not fixed a time."

On February 2nd, 1820:

"You should have profited by this opportunity to send those things which you wish to go to the Bishop. . . . I send you two trunks which I suppose are intended for the Barrens."

On March 28th, 1820:

"I beg of you to send someone to take your effects and those which belong to Mr. Rosati<sup>35</sup> that are in my house.

P. S.—If you send right away, you will be able to get some fish for Holy Week."

quiet, so I retract the request I addressed to your Eminence in his behalf. If his fancies get hold of him again in France, they will be less dangerous, and his Superiors will know, in their prudence, whether they will have to take any steps with the Holy See." However, for some reason it was not possible for them to leave at the time mentioned by the Bishop, for, under date of March 19th, 1819, he wrote to Father Rosati, "God be blessed for the departure of Messrs Hosten and Valentin. Poor heads, these two."

<sup>28</sup> A word by the French of the Mississippi Valley for a cart, generally a two wheeled affair drawn by Oxen.

<sup>29</sup> St. Louis Catholic Historical Review, Vol. IV, p. 161.

<sup>30</sup> A word used by the French of the Mississippi Valley for a cart, generally a two-wheeled affair, drawn by oxen.

<sup>31</sup> Brother Martin Blanka—St. Louis Catholic Historical Review, Vol. III, p. 340 n. 104.

<sup>32</sup> St. Louis Catholic Historical Review, Vol. IV, p. 161.

\*\* Figures copied exactly as in original document.

<sup>33</sup> Spanish word for dollar.

<sup>34</sup> The Colonial dollar. A creole word for dollar still in use in Louisiana.

<sup>35</sup> A mis-spelling on the part of Father Pratte; intended for Rossetti—Father John Marie Rossetti—see St. Louis Catholic Historical Review, Vol. II, p. 50 n. 4 and Vol. III, p. 118.

On October 28th, 1820, a postscript is added to his letter:

"P. S.—I am expecting every day by the Steamboat Missouri a barrel of sugar for the Barrens sent by Mr. Martial, who salutes you and all the gentlemen."

On February 22nd, 1821:

"I find there were three cases addressed to you on the Steamboat Velocipede which passed here last night, and which has, probably, discharged these things at Mr. Janis' house<sup>36</sup> at Gabouri."

This freight seems to have been delivered to him for on the 11th of March, a week later, he writes:

"I have three cases addressed to you, as you can see by the bill of lading. I have sent the trunk to Mr. Martin<sup>37</sup> to the house of Mr. Janis; finally it will reach the said gentleman."

On March 11th:

"I send you by the charette a package which I have received from St. Louis. Believing it to contain some Ordos that came from New Orleans, I have opened it, but they are books belonging to the late deceased.<sup>38</sup> I also send some things you ask for."

My father is much better from his gout and joins me in sending you his humblest respects."

On March 25th he writes again of the three cases of freight brought by the Steamer Velocipede:

"I have received from New Orleans many things for you which I want to send to you immediately, but, after thinking it over, it will be necessary to have, at least, three charettes to transport them. I think I had better wait for your answer which you can send to me by the children<sup>39</sup> who are the conductors of the young man. These effects consist of two large packing cases:

One bushel of rice,  
Three cases of fish,  
One barrel of sugar,  
One barrel of fish,  
One barrel of white wine,  
One package of linen of which I do not know the contents,  
One case of shoes,  
Three small barrels of paint.

If you can find a wagon with four horses or four oxen, you can have these things transported cheaper than fifteen gourdes. I shall do as you think best."

On May 1st, 1821:

"I inform you that there will be a Steamboat, the "Dauphin," which will pass for New Orleans at the beginning of next week and will stop to take on Mr. Potini.<sup>40</sup> I beg you to send him to Ste. Genevieve at the end of this week, if it is not contrary to the orders of Monsieur."

On July 12th, 1822:

"I have a letter from our confrere Borgna<sup>41</sup> in which he asks me to send him one of the barrels of wine I have shown you. I do not wish to dispose of it until I have received your order. I cannot dispose of it at a less price

<sup>36</sup> Mr. Francois Janis kept a hotel on the South Gabouri. He built the house in 1791 and in 1810 enlarged it for a hotel. It is now owned and occupied by the Misses Ziegler, nieces of Father Charles Ziegler. These ladies kindly took the members of the Pilgrimage of the Catholic Historical Society through it in August, 1922.

<sup>37</sup> St. Louis Catholic Historical Review, Vol. IV, p. 161.

<sup>38</sup> Father Felix de Andreis.

<sup>39</sup> Drivers of the charette.

<sup>40</sup> Father Anthony Potini. St. Louis Catholic Hist. Review, Vol. III, p. 319 n. 26.

than that I fixed, which is 50 gourdes. Perhaps it will be better that you bottle it and let it age in your house."

On July 18th he writes again of this wine:

"I beg you to tell me . . . if you desire me to sell the barrel of wine which I have here or keep it for use at the Seminary."

Although a year had passed since Mr. Martin's trunk had been sent to the house of Mr. Janis, the trunk seems to still be there; for, in this same letter of July 18th, 1822, he says: "I beg you to tell me on what boat I shall ship the trunk of Mr. Martin."

Not only did Father Pratte buy food and clothing and wine and bread for the Seminary, but he writes of a charette he will buy and on April 19th, 1821, he writes of a horse he has bought and which seems not to have given satisfaction:

"Monsieur:—I know very well the horse I bought for you and he has never done anything but work in harness. If you do not find him good enough, you can take the other for the charette which I have showed to Brother Blanka and which for the last six years has done nothing but work in harness, but no one has ever ridden him. I believe the mistake is that they put the horse with another that does not want to go. The man who has always driven him will try him in front of you and thus you will see that he will go very well."

Mails were so few and far between that Father Pratte passed on any news he received. On December 23rd, 1818, he writes to Father Rosati: "I send you with this letter I have received from St. Louis."

On July 24th, 1818:

"I have no news from St. Louis of Monseigneur."

On Decemebr 22nd, 1820:

"I enclose to you a letter which has been given to me by David McDonald . . . I received a letter from Monseigneur from New Madrid in which he begs you to send him the Ordo which is already made. He is feeling very well and seems to be well satisfied with his trip."

On February 17th, 1821:

"Find enclosed some letters which I have received from St. Louis in an envelope addressed to me. . . . I have not received news of Monseigneur, but I suppose if you receive news with these letters you will give me the pleasure of letting me know."

In money matters, as well as other things, he served the Seminary. On February 10th, 1819, he writes:

"I have just received from Brother Blanka the Connaisement of the Captain of the Steamboat to receive from him \$223.25, which he wishes me to convey to you. I shall make it my business this very night to see the Captain when he shall have returned to the hotel. If you have not immediate use for this money, I shall take care of it for a while, or I shall deposit it in the bank <sup>42</sup> on account of Monseigneur, and there will be interest on the deposit. Therefore, if you have not need of this money, do not ask for it."

On November 9th, 1819:

"I am returning by Francois and Medar <sup>43</sup> the little horse on which the

<sup>41</sup> St. Louis Catholic Historical Review, Vol. III, p. 235 n. 54.

<sup>42</sup> It is interesting to note that there was a bank in Ste. Genevieve in 1819, though no data is available of such a bank. The Bank of Missouri was chartered in 1817 at the General Assembly, the sessions of which were held in the house of Madam de Breuil on Second St., St. Louis.—Houck's History of Missouri, Vol. III, p. 7. Probably the bank at Ste. Genevieve was a branch of this.

<sup>43</sup> Slaves.

laborer came from the Barrens. This man came to me early Monday morning and showed to me a billet de banque, which you gave him. He told me he could not buy the tools he needs as the check will not pass here. I did not want to let him go without tools, so I loaned him five gourdes, which I charge to the Bishop. Since then I have never seen him again; whether or not he has returned I do not know; so I return to you the horse."

On March 25th, 1821, he adds a postscript as follows:

"Someone will give me for your Seminary, in a little while, 600 gourdes, which Mr. Portier will carry to you. I believe, really, Mr. Portier<sup>44</sup> has the key of the Treasury of New Orleans."

On July 12th, 1822:

"I have remitted to Brother Blanka 25 piastres and 9 sols, balance which is owing to you on account which I have kept since the year 1820."

On March 14th, 1822:

"Now, about the money on Canada. We shall have to wait for my brother Bernard and I will consult with him on the subject. I believe he has, on deposit, money which belongs to a merchant in Canada, and, if he will give him a letter of Exchange, you can touch<sup>45</sup> it here."

His kindness, goodness of heart and leniency are shown by the following extracts from his letters. On March 2nd, 1821, he writes:

"I send back to you the little giddy-head who ran away from the Seminary. He seems very repentant."

On June 24th, 1821:

"I have just received a letter from Shawneetown<sup>46</sup> from an unfortunate woman who recommends herself to me and asks if I can give her news of her husband who was to have joined her at Shawneetown last fall. This unfortunate creature lived some time at Ste. Genevieve and is now in your county at the house of a man named Logan<sup>47</sup> on Apple Creek.<sup>48</sup> His name is Edward McGinnis, aged about thirty years, of a red complexion, of Irish birth. You can, perhaps, inquire among your people if he goes to church and try to get him to return to his poor wife and four children who are in great distress. I have replied to this woman and told her that I have written you on the subject."

On October 29th, 1820:

"The bearer of this is a parishioner of Ste. Genevieve who goes to the Barrens to be married without having been published in Ste. Genevieve and I have not the power to give him the dispensation of the three publications. When they learn in Ste. Genevieve that he has been married without publication, they will surely ask of me the same favor. But this poor man does not know that a formality is necessary. You do as you deem best in this case. He is a good fellow who, I believe, is not engaged in Ste. Genevieve, which would make an impediment to his marriage."

On March 14th, 1820:

"The young man who carries this letter is of Ste. Genevieve and begs of you permission to get married next week. He would like to wait until after Easter, but circumstances are such that it is necessary for him to marry during this year. This reason has determined him to address you, hoping that you will have the goodness to grant a dispensation in this prohibited time. I beg you, Monsieur, to fix the time for the ceremony to be performed and to write

<sup>44</sup> Father Michael Portier—St. Louis Catholic Historical Review, Vol. III, p. 325 n. 50.

<sup>45</sup> Drawn on.

<sup>46</sup> In Perry County below Perryville where the Shawnee Indians lived.

<sup>47</sup> Very likely John A. Logan who married the widow of Lorimore.—Houck's History of Missouri, Vol. II, pp. 179, 186.

<sup>48</sup> Apple Creek divides Perry County from Cape Girardeau County.

to Mr. Martin who will remain here until the beginning of next week and, by that time, I shall have returned. . . . I start for the Mine in a moment."

In this same letter he asked that Mr. Martin be allowed to return the week following Easter to hear confessions of those who like to confess to him and many persons who do not go regularly. In a naive manner he makes his request, giving the reason for it so forcibly that it would seem impossible for Father Rosati to deny it:

"I beg of you to reply to Mr. Martin on the subject. In case you cannot permit him to come, the refusal will keep away many from confession."

A Mission was held at Ste. Genevieve the last week in December, 1820. On October 28th, 1820, he writes to Father Rosati:

"I shall have, I hope, an opportunity to write to Mr. Neil<sup>49</sup> next week. He promised he would come for the feast of Ste. Genevieve. I will write and ask him to preach the panegyric. We shall have on that day the installation of a beautiful picture of Ste. Genevieve which has been given for the occasion. They say it is very beautiful. Mr. Desmoulin<sup>50</sup> will come and preach on hell. I shall preach two sermons—one on the judgment; penance and the delay of conversion—one on contrition and the difficulty of saving your soul."

Later, on December 20th, he writes:

"I have already announced a Mission for the last week of the year and it will be finished the next Sunday, which is the feast of Ste. Genevieve. I hope to have Mr. Neil with me on that day."

This same letter is followed by a postscript:

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<sup>49</sup> Father Francis Neil was teaching school in St. Louis at the time of the coming of Bishop DuBourg. St. Louis Catholic Historical Review, Vol. IV, p. 160.

<sup>50</sup> Father Desmoulin came with Bishop DuBourg from France on *La Caravane* in 1817; remained in Kentucky with the others of the band until 1818 when they all came to the Barrens. He was ordained priest at Ste. Genevieve November 1st, 1818; was at Kaskaskia early in 1819 (letter of Bishop DuBourg to Rosati Jan. 4th, 1819); started at Kaskaskia a school where he taught Latin and French (St. Louis Catholic Historical Review, Vol. V, Jan., 1920, p. 403). He went to Louisiana in July, 1822, on the same boat with Madam Duchesne, Sister Mary Layton and Miss Teresa Pratte. In Baunard-Fullerton's Life of Madam Duchesne, page 233, we read: "they spent their evening recreations on the deck singing hymns in which a priest, who had a beautiful voice, used to join. His name was Mr. Desmoulin. He accompanied them as far as Baton Rouge, of which he was the Curé." Teresa Pratte was Marie Therese Pratte, daughter of Bernard Pratte and Emilie Sauveur Labadie, niece of Father Pratte, who married March 21st, 1824, Walter Bell Alexander, son of Louis Alexander and Lucy Bell. Walter Bell Alexander died in St. Louis July 15th, 1826, and his widow married in Philadelphia in 1830 Louis D. Peugnet—Beckwith's *Creoles of St. Louis*. The American Catholic Historical Researches, 1902, July, p. 140, quotes *The Erin*, Philadelphia, Vol. I, No. 17, 1828, "L'abbé Desmoulin, R.C., curate at Baton Rouge, has caused much excitement there by refusing to suffer masonic symbols to be united with the ceremonies of the church at a funeral. The Trustees of the church have applied to the Bishop of Louisiana that he may direct the curate to conform to their wishes on the subject." See Catholic Historical Review, Vol. III, pp. 111-112, in particular n. 5. Father Desmoulin later taught in the college of New Orleans. He had been designated by Bishop DuBourg to succeed Father Portier as President of the College when the latter was elevated to the Vicariate Ap. of Alabama in Florida, and did succeed him, but only for a few months, then he returned to Europe.

"I learn at this moment of the accident to Mr. Rosati.<sup>51</sup> I sympathize with him in his sufferings, and pray you to present to him my very humblest respects, also those of my father who is much grieved to learn of this trouble. If this accident should disarrange the Mission, I beg of you to let me know before Sunday."

In a letter dated August 14th, 1819, to Father Rosati, a flare of temper shows itself; not because of any inconvenience to himself, but because he fears to inconvenience his beloved people and his friend, Father Olivier of du Rocher:

Monsieur:—I am much affected by the humiliating letter you have written to me and I have not sent the letter from Mr. Desmoulin of Kaskaskia as you ask me to do in your letter. I will retain it until I have an order from Monseigneur who gave me instructions just contrary to the requests you have addressed to me. It seems to me that an order that has been fixed by Monseigneur cannot be changed without shock to the public and to myself. I have announced to my parish that Monseigneur will confirm at Ste. Genevieve on the 22nd of this month. Many persons are already prepared and waiting. These same people come thirty or forty miles to have this pleasure. Furthermore, this is the fourth time that I have announced publicly something on the part of the Bishop which has failed to take place, and this seems to me to be too much. They have already complained at Ste. Genevieve; what will they say this time? I shall not make any announcements and things will come out all right according to the original orders.

You tell me to inform Mr. Olivier to go to Okaw. I have invited him and he will be in Ste. Genevieve. Furthermore, you seem to ignore the fact that a man of seventy years cannot travel fifteen miles to assist at a ceremony after having said Mass in his own parish. It would be for him a journey of half a day. I have the honor to be,

Your humble servant,

H. PRATTE, Cure."

When Bishop Flaget and saintly Father de Andreis<sup>52</sup> came to Upper Louisiana, they reached Ste. Genevieve in October, 1817, and were received by Father Pratte and well entertained. They went on to St. Louis, reaching there October 17th, 1817. They found conditions so bad in St. Louis, the parochial residence being very dilapidated, that Bishop Flaget returned to Bardstown and Father de Andreis returned to Ste. Genevieve where he remained while Father Pratte went to St. Louis to attend to arrangements for the coming of Bishop DuBourg. Father Pratte was well known and loved by the people of St. Louis and they responded generously to his requests for funds necessary to repair the buildings, the largest amount contributed by one person being a thousand dollars given by Jeremiah Connors, the

<sup>51</sup> An error in spelling; intended for Rossetti. The accident referred to is mentioned in a letter from Father Rosati to Father Baccari, Vicar General of the Congregation of the Mission in Rome: "Mr. Rossetti, a priest novice, already was beginning to speak English, to hear confessions, etc., but it pleased the Lord to give him another occasion to practice patience. A few days before Christmas he made a dangerous fall and broke his foot so that now he cannot walk except on crutches."

<sup>52</sup> Father Felix de Andreis, born December 13th, 1778, at de Monte, Piedmont, Italy; ordained at Placentia 1801; died October 14th, 1820. Came to Upper Louisiana with Bishop DuBourg to establish a theological seminary, but died before the seminary was completed. Taught theology in St. Louis at the Cathedral; was Vicar General to Bishop DuBourg.

public-spirited Irishman who laid out Washington Avenue through the center of his own property from Third Street to Jefferson Avenue, and gave the plot of ground on which the St. Louis University and St. Francis Xavier church were built at Ninth and Green streets. The church records of Ste. Genevieve, beginning October 22nd, 1817, and running to January 30th, 1818, are in the handwriting of Father de Andreis. On December 31st, 1817, and January 16th, 1818, the entries are in the handwriting of Bishop Flaget. Therefore, it may be inferred that Father Pratte was in St. Louis during the greater part of this time personally superintending the repairs and preparing for the Bishop's coming. It is worthy of note that in all entries made by Father de Andreis where Father Pratte's name occurs, he writes it Duprat, this being the only time this spelling appears in the Ste. Genevieve Archives. Then, at the end of the year, when Bishop DuBourg came to take possession of the Diocese of Upper Louisiana, it was Father Pratte who welcomed him. He celebrated at Ste. Genevieve the first Pontifical Mass on January 1st, 1818.

That the winter of 1819-20 was a very severe one is evident from a letter,<sup>53</sup> dated January 22nd, 1820, in which Father Pratte insists that those from the Barrens who wish to go to St. Louis come immediately to Ste. Genevieve where he promises to secure for them "a good and comfortable voiture to travel to St. Louis." He adds: "The Mississippi gives a passage very easy," meaning they can cross on the ice. "You must not delay your trip and must profit immediately because the ice may be gone and the snow melted and it will be very difficult for these gentlemen to reach St. Louis." However, while he presses them to start immediately, he continues: "If there is some delay, I believe for twelve gourdes I can secure a way for them to return to St. Louis."

In a letter<sup>54</sup> written to Father Rosati on July 18th, 1822, he regrets that he cannot accept the invitation, "so often repeated," to assist at the celebration of the feast of St. Vincent, "because of the great number who are ill at Ste. Genevieve and at Kaskaskia, from where they send for me very often." This seems to have been the last letter written by him for in August he was stricken by a fever and, after three weeks of illness, died on September 1st, 1822. He was so beloved that he was mourned by everyone, Protestants as well as Catholics, and his funeral was attended by all the inhabitants of the village and surrounding country. Father Rosati conducted the services assisted by Father Oliver of Prairie du Rocher. He was interred under the sanctuary of the church. Father Rosati wrote on the records a beautiful tribute to him, which concludes with these words: "His memory will be a benediction not only in the parish but in all the rest of the Diocese, and, particularly, to the Seminary, which will always regard him as one of its principal benefactors."<sup>55</sup>

<sup>53</sup> Original in Archives of the St. Louis Archdiocese.

<sup>54</sup> Original in Archives of St. Louis Archdiocese.

<sup>55</sup> St. Louis Catholic Historical Review, Vol. IV, p. 241.

Father Francis X. Dahmen,<sup>56</sup> C.M., became pastor of Ste. Genevieve after the death of Father Pratte. The congregation had outgrown the little church and it was old and delapidated. Father Dahmen replaced it with one of stone, built on the same site, which was consecrated by Father Rosati, who was now Bishop of St. Louis, November 22nd, 1834. In May, 1837, Father Dahmen had the body of Father Pratte disinterred and placed under the choir of the new church. The records contain the following entry:<sup>57</sup>

“Le douze Mai mil huit cent trente sept, nous, soussigne, avons procédé à l'exhumation du corps du Rev. Henri Pratte, ancien Pasteur de cette paroisse, apres avoir constate l'identite du cercueil, que nous avons trouvé entier, mais un peu enfoncé. Nous avons fait extraire les restes, qui en furent qu'ossements tous entiers, enveloppes en habit sacerdotaux, avec un plaque de plomb, portant l'inscription: REV. H. PRATTE, PAROCHUS S. GENOVEFAE XXXIV. Nous les avons fait placer dans une boite, fait exprés, nous les avons déposé sous terre dans le choeur de la nouvelle église devant les temoins sous-signés et autres. En foi de quoi ont signé.

J. Timon, V. G.

J. Guibourd

Boni St. Gemme

Auguste St. Gemme

Pierre R. Pratte

Joseph Diel

Francis X. Dahmen, Pretre de la Congr. de la Mission.

Translated, this reads:

On May 12th, 1837, we, the undersigned, have exhumed the corpse of Reverend Henry Pratte, former pastor of this parish, after having established the identity of the coffin, which we find entire, but a little sunken. We have taken out the body, which was nothing but bones, but entire, enveloped in priestly robes, with a plate of lead bearing the inscription, REV. H. PRATTE, PASTOR OF STE. GENEVIEVE, AGED THIRTY-FOUR. We have placed it in a box made expressly, and we have deposited it in the earth under the choir of the new church in the presence of the undersigned witnesses and others.

The years rolled on. The parish of Ste. Genevieve passed from the jurisdiction of the Vincentian Fathers at the Barrens and was entrusted to the diocesan clergy, Rev. J. M. J. St. Cyr being the first secular pastor since Father Pratte's pastorate. He was succeeded in 1862 by Rev. Phillippe L. Hendricks, who was succeeded by Rev. Francis X. Weiss<sup>58</sup> in 1864. The congregation had again outgrown

<sup>56</sup> St. Louis Catholic Historical Review, Vol. IV, pp. 160-161.

<sup>57</sup> Ste. Genevieve Church Records, Book 2, Burials, p. 178.

<sup>58</sup> Father Francis X. Weiss was born in Schlett stadt, Alsace, July 17th, 1821. He received his classical education at Strassburg. His theological course was made at Besancon, France. He came to the United States in 1847; was ordained by Most Rev. Bishop Allen in St. Louis in 1848. His first parish was in Ste. Genevieve County, called New Offenburg, now the parish of Zell. In 1850 he went to River aux Vases, also in Ste. Genevieve County, where he established a parish, built a church and parochial residence. He was made pastor at Ste. Genevieve in 1864, where he remained until his death in 1901 on March 3rd. On April 27th, 1898, he celebrated his Golden Anniversary.

the church and in 1880 Father Weiss replaced the little stone church with one of brick. Not wishing to let the old church pass away, the new one was built over and around it, some of the walls allowed to remain to form part of the sanctuary, and the old floor was retained, so the new church was but an enlargement of the old one. It was consecrated by Bishop Kenrick September, 1880. Father Weiss passed away after being pastor thirty-six years and Father Charles van Tourenhout was his successor. Again the congregation had outgrown the church and the question arose as to the advisability of building a second church in the town. It was, finally, decided to again enlarge the old church, which was done in 1911, a new sanctuary and sacristy being built, thus increasing the seating capacity almost half. For the second time the corpse of Father Pratte was exhumed, the grave being identified by the plate of lead bearing the inscription: REV. H. PRATTE, PAROCHUS S. GENOVEFAE, XXIV. An entry on the church records is as follows:

"On this, the 3rd day of May, 1911, the remains of Rev. Henry Pratte, which had been buried in the sanctuary of the old rock church, on the Epistle side (as recorded in the Parish Burial Records, on page 178, on the 12th day of May of the year 1837) were exhumed and reverently placed in a coffin, which was placed in a wooden box, and buried according to the rites of the Holy Catholic Church, in the rear of the high altar, in the newly constructed sanctuary, toward the Epistle side. Over it a slab was placed with the inscription:

I. H. S.  
Ci Git  
Le Rev. Henri Pratte  
né dans cette ville  
en 1788  
Institué Curé de cette Paroisse  
en 1815  
Decédé le premier Septembre  
1822

Modèle de charité et de toutes les vertus  
sacerdotales, si sa mort fut le commencement  
de son bonheur dans le ciel, celle  
laissa sur la terre des regrets plus durable,  
que le marbre qui le couvre.

R. I. P.

In Witness Thereof, I, the undersigned Rector of the Church of Ste. Genevieve, have signed my name, before the undersigned witnesses:

Charles L. van Tourenhout, Pastor  
Charles C. Jokerst  
Henry P. Moreau  
Adolph Okenfuss  
John Basler, Sexton and Undertaker.

Translated the inscription reads:

"I. H. S. Here rests Rev. Henry Pratte, born in this town in 1788, appointed pastor of this parish in 1815; died the 1st of September, 1822. Model of charity and all the priestly virtues. Although his death was the beginning of his happiness in heaven, it has left on earth regrets more lasting than the marble that covers him. R. I. P.

Thus is kept alive the memory of him of whom Missouri may well feel proud, who in seven years of priesthood builded so well the foundations of three parishes and endeared himself to all with whom he came in contact. And now, one hundred years after his death, the Catholic Historical Society of St. Louis pays grateful tribute to Missouri's first native born priest.

IDA M. SCHAAF



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# AROUND THE ST. LOUIS CATHEDRAL WITH BISHOP DUBOURG

## 1818—1820.

(Paper read at the meeting of the Catholic Historical Society  
of St. Louis November 21, 1917.)

The following historical paper, as read by Dr. Charles Souvay, C.M., in the November meeting, 1916, and published in the *Western Watchman* of St. Louis, on December 2nd, 1917, at a time when we as yet had no periodical of our own, is too valuable and interesting to be allowed to drift down the stream of time in such a perishable boat as a weekly newspaper. We feel sure our readers will be grateful to us for reprinting it and thus placing it beyond danger.

At the time of Bishop Du Bourg's coming, the town of St. Louis numbered some two thousand inhabitants, two-thirds of whom were French and one-third Americans; to this number must be added four to five hundred negroes. The prevailing language of the white persons on the street was French; the negroes of the town all spoke French (Stevens, *St. Louis, the Fourth City*, v. 1, p. 119).

The greater part by far of the native population were Catholics, at least nominally. Of the Americans who had come to settle after the Louisiana Purchase some were likewise Catholics—and very fervent Catholics they were; suffice it to mention here the following names contained in the first subscription list of 1818, and checked upon the list of pew-holders: Thomas McGuyre, Jeremiah Connor, Thomas Hanley, John Mullanphy, B. Berthold, Thomas Brady, John McKnight. What the catholicity of the others was may be gathered from these words of one of the leading citizens of the town to Father De Andreis: "If Bishop Du Bourg had not come in time to our relief, the last spark of faith would have been extinguished in our country" (*Life of V. Rev. Felix Andreis*, 1st ed. p. 139). Of the American newcomers, the majority were Protestants, but as yet without religious organization to speak of. We were told last week that when the First Presbyterian Church assembled, in November, 1817, to organize, the whole congregation numbered 9 members; they had no church and held their meetings in the school conducted on Market Street, opposite the Courthouse (Stevens, *Op. cit.* v. 1, p. 709). The First Baptist Church organized about the same time; there were 11 members, rather

preacher-ridden, if I may be allowed the expression, since out of those 11, two were ministers: John Mason Peck and James Eby Welch; they had as yet no meeting-place (Stevens, *Ibid.*) This was the sum total of the religious organization of St. Louis. What then of the three or four hundred Americans living in the town? What, for instance, of Alexander McNair, the future first Governor of the State of Missouri, who was chairman of the subscription committee in favor of the First Presbyterian Church, and put down his name for \$100—which he paid promptly, adding \$50 later on—in the subscription list of the Catholic Church? What of Thomas H. Benton, the “thirty years Senator,” secretary of the subscription committee of the Presbyterian Church, who likewise subscribed \$100—also integrally and promptly paid—for the Catholic Church? These, like P. J. and J. G. Lindell, Fred Bates, S. Hammond, Thompson Douglass, Joseph Charless, William Clark and scores of others, were broad-minded citizens, moved by the liberal principle that churches contribute powerfully to the welfare of the city, and are excellent institutions—for other people. Nullifidians they called themselves, that is, without any religion whatever.

Let us suppose, if you wish, that we come, as all visitors to St. Louis did, from across the river. We paid our twenty-five cents to one of the ferrymen, and have gone on board. A strange craft this is: one of the inventive citizens of St. Louis, John Day, has had the idea to fix up a boat with a stern wheel which is turned by a horse in a treadmill; as the patient animal climbs, the paddle-wheel goes round and the ferry churns its way across the Mississippi (Stevens, *Op. cit.*, v. L. 338). There are two landings: the one at the foot of Rue Bonhomme—our Market Street, the other nine blocks farther north, at the foot of what now is Morgan Street. As we wish to go to the Cathedral, we shall land, of course, at the former; there it is that Bishop Du Bourg and his companions, Bishop Flaget, Father De Andreis, Father Badin and Mr. Niel, landed on the 5th of January, although they did not cross on the ferry, but on a rowboat specially sent for them (*Annales de la Prop. de la Foi*, tome II. p. 337: Letter of Father Anthony Blanc).

Passing along the Place d'Armes and the Laclede Block, or Market square, we turn west on Rue de la Tour—Walnut. Before us, at what was in Spanish times the end of the street, on top of the hill, looms the Tower; but now, in 1818, the town has already expanded in that direction: St. Louis has its West End and, parallel to the Rue des Granges—Third Street—stretches what the French call la Rue des Americans, styled prosaically by its unimaginative dwellers, Fourth Street.

West of the Market Square, we reach the Church block, 300 feet long, from Second to Third, and 240 feet from Walnut to Market. These latter streets are 30 feet wide, whereas the principal streets, parallel to the river were made 36 feet, French measure (the French foot being almost 13 inches of our measure). The Church block,

which is fenced all around, is divided by another fence running westward into two equal parts of 120 feet frontage on Church Street—Second. The lot to the South contains, towards its northeast corner, the rectory, now "Episcopal palace," facing East. It is a stone construction, commenced in July 1777, and completed in the following spring (Billon, *Annals of St. Louis*, Vol. I, p. 140). When Bishop Flaget, Father De Andreis and Father Rosati came to St. Louis on October 17, 1817, they found it in a most dilapidated condition: "no doors, no windows, no floor, no furniture" (Spaulding, *sketches of* \* \* \* Bishop Flaget, p. 171); gone likewise the partitions, if there had ever been any, between the rooms; the building was divided by boards into two portions, one of which, the smaller, served as a sleeping room for the priest when he came there, and the other was appropriated to the parochial and municipal assemblies (Life of De Andreis, 1st Ed. p. 133). It was resolved the house should be made inhabitable; and Father Henry Pratte was summoned from St. Genevieve to "hasten the work, superintend the laborers, remove any difficulty that might arise, and see that the undertaking was completed in a skilfull and orderly manner" (Ib. p. 136). The work, however, was not yet finished in January. Bishop Du Bourg's first impression on taking possession, was that the "Episcopal palace" looked very much like a barn (*Ann. de la Prop. de la Foi*, tome I, p. 19). He soon took, however, a more cheerful view, and, after two days spent in his home, we find him writing: "My house is not luxurious; but it will afford sufficient comfort when repairs are finished. I will have a parlor, a sleeping room, a nice study, besides a dining room and four rooms for ecclesiastics, and nearby an immense garden" (Letter of January 8, 1818, *Ann. de la Prop. de la Foi*, t. II, p. 338).

We must now, as is meet, tender our respects to the Prelate. (The following sketch is drawn from a study of Bp. Du Bourg's pictures kept at the Missouri Historical Society, St. Mary's Sem., Baltim., and New Orleans—and of contemporary correspondence, the Bishop's own letters being particularly put to contribution.) Let me warn you: no matter how hard you may steel yourself against first impressions, no sooner will he come to greet you, than your resolutions will melt away within you. He will not overpower you by the irresistible force of a strong personality; but before you have time to realize it, you will be under the charm, and of yourselves yield to, much more than you are won by, the wonderful amiability which shines forth from these kindly eyes of his, his genial countenance, his cordial courtesy, the very tone of his voice, soft, yet manly, and that unfailing tact—the infallible birthmark of one to the manner born—which naturally prompts him to say to every one, always in a most simple, unaffected, gracious language, sometimes tinged with a shade of the purest attic wit, just the thing which everyone likes to hear. He has truly, as Father De Andreis says, the *donum sermonis*; his French has, of course, the classic purity and sobriety of refined ecclesiastical French of the last quarter of the eighteenth century;

and, at the same time, he has a most perfect command of English. All, from Bishop Carroll—a good judge—down, have long held him as an accomplished orator.

When you look at his regular features, you notice at once in his complexion much of that indescribable something which the Italians call *morbidezza*—an untranslatable word; you realize that all that distinction, that perfect gentlemanliness, that attractiveness, that amiable self-control, natural as they are, are accompanied by a wonderfully keen sensitiveness; and no wonder, since the prelate is a native of San Domingo: He has inherited all the temperamental characteristics of the West Indies Creole. He is naturally clever, as every well-born West Indies Creole is; and thanks to the thorough clerical education which he owes to that prolific nursery of sterling clergymen—St. Sulpice, he is undoubtedly one of the most highly cultivated men of America. Soon his extensive ecclesiastical library will be the admiration of the whole Middle West; it contains, they say, some eight thousand volumes; and I may add that he lost in transit sixteen large boxes, half of which at least were full of valuable books (Letters of Rosati, 1818). A most excellent non-Catholic authority describes him as “a man endowed at once with the elegance and politeness of the courtier, the piety and zeal of an apostle and the learning of a Father of the Church (Stevens, *Op. cit.* vol. I, p. 713).

His heart is as big as his mind. He had much to suffer in his stay of two and a half years in New Orleans, from the opposition which he met there; but the struggle was a man’s struggle; and I am quite sure that, painful as it was at times, it never galled him so much as the petty annoyances caused to his exquisite sensitiveness by the pin-pricks of little and narrow minds. He cannot look at anything in a small way, entertain any small projects: everything he sees is on a large scale. And here lurks the danger. Already in the days of his Superiorship at St. Mary’s Baltimore, there were not lacking persons who, when the splendid new buildings were shown them with admiration, gravely shook their heads and criticized his lavishness (Herbermann, *The Sulpicians in the U. S.*, p. 97), muttering the Gospel stricture: “To what purpose is this waste?” (Mtt. XXVI, 8). No one but admired the zeal and activity with which he threw his whole soul into whatever work appeared to him good for the furtherance of God’s glory or the interests committed to his care; still, at the same time, persons of colder and more positive turn of mind were afraid of his enthusiasm, because they were convinced that this enthusiasm was subservient to every prompting of a warm and overweening fancy. Such a sensible person as Mother Seton could not help, sincerely as she admired him, saying of him in a letter to Archbishop Carroll: “Rev. M. Du Bourg, all liberality and schemes from a long custom of expending.” (Letter of May 13, 1811, cited in *History of Mother Seton’s Daughters*, vol. 1, p. 52). This however, is no defect of mediocre men.

Of course, when he has sometimes, mistaking the optimistic grand views of his too fertile and too quick fancy for the dictates of reason and good, set his mind on a project, he feels keenly any kind

of opposition. Once, once only in his life, he will be so incensed as to give vent to his feelings in a letter which he will soon regret bitterly; usually he will suffer in silence, and so acute will be the pain to his high-keyed nerves, that it will undermine his health. It is from such accumulated silently borne pains arising from multitudinous causes that will come, in 1826, his resolve to resign his See of New Orleans. Among these causes will be the opposition which some of his well-meant schemes encounter. Yet most unjust would it be to tax him with stubbornness: when the impracticability of some of his projects is shown to him, he readily relinquishes them.

And with that, trusting, confident, as only the most noble characters who cannot stoop to suspecting malice in their fellow-men, are confident and trusting, bland, wily adventurers clothed in the sheepgarment of piety and zeal, like the wonderful Inglesi, will impose upon him—indeed, Inglesi succeeded in imposing upon every body here in America and even for quite a while at Rome; but, O how painful later on will the awakening be! But his generosity even then knows no bounds. His generosity and forgetfulness of wrong, they are simply incredible. Suffice it to mention here the name of Father Anthony de Sedella, his relentless opponent during the days of his Administratorship, and even after, whilst he was in Europe. Yet so immensely forgiving is he that, no sooner will Father Anthony show signs of submission, than the noble-minded Bishop, perhaps here more generous than prudent, carried away by his heart, will ask the mitre for the bitter enemy of yesterday and propose him for the Coadjutorship. Rome, of course, shall never consent to that.

As we have invaded the precincts of the “Episcopal palace” of St. Louis, let me give you an idea of the gaudiness of its furniture and of the style of life of the prelate. A man of St. Louis—some say it was Father Pratte, of Ste. Genevieve, but I believe it was Mr. Bernard Pratte, Judge Pratte, of St. Louis—who happened, shortly after the installation, to see the plain spruce cot on which the Bishop slept, was shocked and sent him a more respectable bedstead. Here is the Bishop’s letter of thanks: “My palace is too small and too shabby to admit so decorative a piece of furniture. You will, therefore, my friend, allow me to exchange it for something more useful. Bread is what I need, I and my household. Everything here is unreasonably high, and I dare not treat myself to the smallest piece of furniture. Would you believe that we have but a single writing-desk, which passes from one member of the household to the other. But this does not lessen my good humor.” And now here is a glimpse into the Bishop’s larder; it is afforded by a letter to Father Rosati, dated Dec. 4, 1818:

“I have suppressed coffee in my house for the evening meal, because the expense is twice as much as everything else, especially now that this article, like sugar, is scarce and extremely dear, owing to the low stage of the river. We have potato soup, or cabbage soup, or onion soup, or pea soup, and with a dish of meat, or a little cheese, we have a glorious supper; at least everybody does as if he were quite

satisfied. I shall perhaps at last find a substitute for coffee at breakfast also."

If Bishop Du Bourg was "all liberality and schemes from a long custom of expending," it was certainly not that he was expending extravagantly for his own comfort.

Long before he came to St. Louis, Bishop Du Bourg had mapped out the work he would do for the betterment of religious conditions in the Diocese, to Card. Dunagi, Pro-prefect of Propaganda.

"In order that I may work thoroughly for the good of my Diocese, I must establish a Seminary and schools: these new establishments ought to be, until they are solidly grounded, under the immediate and constant supervision of the Bishop."

As soon as he reached St. Louis and saw for himself the condition of things, his plans took at once a definite shape. In that letter of the 8th of January, 1818, already cited, after speaking of his "palace," he says:

"My cathedral is a kind of miserable barn falling in ruins, which makes it imperative for me to build another church; it will be 150 by 70 feet; but some time will be necessary to finish it, particularly in a country like this, where everything is just beginning."

And a little farther, affording us good-humoredly a glance into his pocketbook, when he says: "Nothing is settled as yet with regard to the Bishop's maintenance; but there is a certain amount of good will; I feel no anxiety," he adds:

"The people here are extremely desirous that I should start a College. I will in a short while establish a little Seminary on a piece of property which is given me by the people of a new parish, all Americans, and most fervent Catholics."

The "cathedral" of which the Bishop speaks in this letter was the second church erected on the Church block, the first being only a temporary structure which did service but for a few years. I mentioned above the fence dividing the church block into two lots. We have inspected the lot to the south; it contained the rectory, with its well, and the immense garden referred to by the Bishop. The other lot to the north was the church yard; the church occupied the south-east corner of it, and, of course, had its entrance on Church Street—Second. Its erection was resolved upon at a meeting of the inhabitants held on Christmas day, 1774. On April 19, 1775, the contract was awarded to Pierre Lupien, a carpenter, who was to finish the work in the fall. But Lupien died on October 18, leaving the church unfinished. On January 28, following, it was agreed that Jean Cambas would complete the work, which he did during the summer (Billon, Op. cit. p. 138). It was, of course, a log-church, like most of the houses of the village; and built in the St. Louis style; that is, that the logs, instead of being laid horizontally, as was the fashion throughout the country, were placed upright, and the chinks between them filled with stones or clay. The roofs of the St. Louis houses were built extremely broad, extending out with a gradual slope; so likewise

the church had a wide overhanging roof (Stevens Op. cit. p. 707). The building measured 60 by 30 feet, and had a porch 5 feet wide. Austin, who visited St. Louis on January 15, 1797, says of the structure: "It makes but an indifferent appearance, has neither steeple or bell" (Cited in 'Amer. Cath. Hist. Researches,' Jan., 1901, p. 14). We will not quarrel with Austin about the steeple; it might prove a mere matter of words; but we must say that there was actually a bell, blessed on December 24, 1774, by Father Valentin (Stevens Op. cit. vol. I, p. 704; Billon, Op. cit. p. 125), and placed in a wooden turret over the roof above the entrance.

Time had played havoc with the old structure. If one were inclined to discount Bishop Du Bourg's description given above, he may turn to Father De Andrei's or Father Rosati's. "The parish church," says the latter, in an account of his visit to St. Louis in October, 1817, "situated very near the presbytery, was in no better condition. It was small, poor, and falling into ruins. In a word, wherever the eyes turned, nothing could be seen but poverty and desolation (Life of De Andreis, 1st Ed., p. 133). On February 24, 1818, after a six weeks' stay at St. Louis, Father De Andreis echoed the same lamentation: "The plan of a cathedral, to be built of stone, is already traced, and will soon be carried into execution. \* \* \* It is but just that we should commence by the church, for we have nothing now to serve the purpose of one, but a miserable log-cabin, open to every wind and falling to pieces" (Ibid., p. 142).

Yet until the new church could be ready, the old one had to be used. The same letter of Father De Andreis informs us that "the Bishop has bestowed upon it a splendid temporary decoration, chiefly composed of the ornaments"—carpets, pictures, and the like—"he obtained while in Europe." Some of these ornaments we will find again in the new church.

Bishop Du Bourg certainly lost no time in taking steps for this necessary undertaking. He had come to St. Louis on Monday, January 5; on Tuesday, feast of the Epiphany, they had Episcopal function in the church, the diocesan prelate officiating, and Bishop Flaget preaching. Bishop Flaget departed on Wednesday morning, and already on Thursday Bishop Du Bourg states positively the new church shall be 150 by 70 feet. The secret of this rapid settlement of the matter is in the negotiations of the Bishop of Bardstown, in the preceding fall, which culminated in starting a subscription; so that when a meeting of the parish was held on the day after the installation, some definite ideas could be discussed; the size and materials of the church were then settled.

When the first subscription was opened, \$6,566 was subscribed, out of which \$4,271.75 was actually collected—\$3,099.75 by Thomas McGuyre and \$1,172 by Jeremiah Connor. It is often repeated that nothing is more dry and uninteresting than an account book. This may be true, if one does not go beyond names and figures; but how

false it is when you can read between the lines! I give here a few names, which have become household words among us:

August Chouteau \$400, Pierre Chouteau \$200, A. P. Chouteau \$50, Thomas Brady \$200, Jeremiah Connor \$200, Bernard Pratte \$300, John B. Sarpy \$20, Alexander McNair \$100, B. Berthold \$100, John Mullanphy \$100, Theodore Papin \$20, Theodore Hunt \$100, Frederick Bates \$100, Thomas H. Benton \$100 (added \$50 later), M. Sanguinet \$50, Henry Von Phul \$50 (paid \$30), Francis Robidoux \$60 (paid \$30), Wm. Carr \$100 (paid \$50), P. B. and J. P. B. Gratiot \$30 (paid \$50), Anthony Soulard \$50, J. P. Cabanne \$20, Wm. Clark \$100 (paid \$75), Manuel Lisa \$150.

I notice that by far most of the three figure subscriptions were faithfully paid; the difference between the amount subscribed and that collected comes mostly from the failure of the small subscribers to keep their pledged word.

A second subscription launched some months later exclusively, it appears, or very nearly so, among the Catholics, netted \$1,303.36, mostly collected by Mr. P. Leduc.

The new church was located on the northeast corner of the church-yard, that is, on the corner of Second and Market, with the entrance on Second. Ground was broken early in 1818, and foundations started at once, so that the corner stone could be laid on Quasimodo Sunday, March 29, 1818; and in June the construction had risen to 15 feet above ground (Letter of Rosati to his brother, summer 1818). Still it was only on Christmas day of the next year that services were held in it for the first time. The blessing took place on January 9, 1820. And high time it was, for the old log-church, which had to be used meanwhile, could hold out no longer. Among the notable events which were enacted in its walls during the last years of its existence, must be mentioned the solemn Te Deum and Thanksgiving service held by Father Savine after the victory of New Orleans, and leaving aside the Bishop's reception, the various ordinations performed by Bishop Du Bourg during his stay in St. Louis. There did Father Niel receive minor Orders, sub-deaconship, deaconship and, on March 19, 1818, Holy priesthood; there Mr. Portier, the future Bishop of Mobile, was elevated to the priesthood on Michaelmas day of the same year, 1818; Mr. Tichitoli, on December 15, 1818; Mr. Dahmen, the future pastor of St. Genevieve for many years, on September 5, 1819; there, finally, were held, on December 5, 1818, the funeral services over the body of the lamented Father Carretti, the first of Bishop Du Bourg's recruits, who died in Upper Louisiana.

The new church was not completed when it began to be in use; indeed, it was never finished. Only the middle nave, consisting of a rather awkwardly narrow rectangle measuring 135 by 40 feet, had been erected; the five large arches on either side, originally intended to separate the middle from the side aisles, were filled in with masonry and served as outer walls. But if, from the architectural standpoint the church in its incompleteness gave the idea of a narrow shouldered

and narrow chested consumptive body, its beauty within amply compensated the mean outward appearance.

"The cathedral of St. Louis," says the first St. Louis directory, issued in 1821, "can boast of having no rival in the United States for the magnificence, the value and elegance of her sacred vases, ornaments and paintings, and indeed few churches in Europe possess anything superior to it. It is a truly delightful sight to an American of taste to find in one of the remotest towns of the Union a church decorated with the original paintings of Rubens, Raphael, Guido, Paul Veronese, and a number of others by the first modern masters of the Italian, French and Flemish schools. The ancient and precious gold embroideries which the St. Louis cathedral possesses would certainly decorate any museum in the world. All this is due to the liberality of the Catholics of Europe who presented these rich articles to Bishop Du Bourg on his last visit through France, Italy, Sicily and the Netherlands. Among the liberal benefactors could be named many princes and princesses, but we will only insert the names of Louis XVII, the present king of France, and that of Baroness La Candale de Ghyselgham, a Flemish lady, to whose munificence the cathedral is particularly indebted."

We knew that Bishop Du Bourg had come back from Europe with many beautiful and precious things, and have no doubt that, thanks to these, the cathedral must have excited wonderment. But as to there being among these treasures original Rubens, Raphael, Guido Reni and Veronese paintings, I venture, hoping that I shall not pass for a Philistine, to express some skepticism, and to believe that the reporter was either egregiously credulous or a pretentious braggart.

At a meeting of the parishioners held on the 30th of January, 1820, the Marguilliers were authorized to sell the materials of the old church, the proceeds going to the building fund of the new edifice. From an entry in the parish account book, page 21, we learn that the sale brought just \$110. Another meeting, convened on March 7, elected six persons "to act jointly with the building committee for the disposal of the pews; they were John B. C. Lucas, Antoine Denjen—who resigned and was replaced by Francis Guyol—Francois Xavier Valois, Pierre Didier, Antoine Chenie and Hugh O'Neil; and it was enacted that these six men, together with the building committee, should "take such measure as in their opinion they would think fit for the disposal of the pews of the old church which the aforesaid meeting abandon this day," and "find the most advantageous means of selling the pews of the new church, in order to defray the expenses already incurred in the construction of said church." The account book shows that 95 pews were sold for \$9,295, out of which \$6,786.38 are entered as paid.

But all this, the two subscriptions and the sale of the pews, totaling 12,000 odd dollars, was far from covering the cost of the cathedral—more than \$20,000; nor was the building of this edifice the only undertaking of Bishop Du Bourg: he had started in the

summer of 1818 the Seminary at the Barrens; after the wrecking of the old church, he built on the spot the college which had been commenced on November 2, 1819, with Father De Andreis at its head. Each one of these institutions would be worth a special monograph, the first particularly, which,

Post varios casus et tot discrimina rerum,  
has evolved into the Kenrick Seminary of today. Let it be remembered, however, that (1) Bishop Du Bourg had, when he came, some money collected in Europe; (2) not a cent of the cathedral fund was spent either on the Barrens—yet then a Diocesan institution—or on the College; and (3) we do not see anywhere mention of a red cent settled upon for the decent and stable maintenance of the Bishop and his household, who had to live, nevertheless. As a matter of fact, the debt was not more than \$4,500.

Bishop Du Bourg left St. Louis on November 20, 1820, for the South, intending to come back the following spring. He actually came back only in 1823, after his trip to Washington, and made here but a short stay. We know what had occurred in the meantime, and the sad sequel of the history of Bishop Du Bourg's cathedral which, as has been said, was never completed.

*Qualis ap incoepito*, whispers the wisdom of today: a hand ever open to spend lavishly, at the service of a prolific fancy ever in labor of some new grand scheme: such had been Bishop Du Bourg in Baltimore, such he proved to be in St. Louis, leaving the cathedral parish in a plight which cramped it for well-nigh ten years, and from which it would never have recovered but for the generosity of the Association of the Propagation of the Faith. These strictures, whatever may be said of Bishop Du Bourg's administration at other places, appear to me too severe.

What reproaches of extravagance, indeed, can be charged against him? That he built a new church in St. Louis? But the old church was crumbling; if building a new church in these conditions for a congregation of some 1,500 souls be extravagant, then Bishop Du Bourg was extravagant. But he built on too grand a scale, as he saw everything! Bishop Du Bourg saw the rapid growth of St. Louis in a few months; in 1820 the 2,500 inhabitants of 1818 had grown very near to 4,000. He planned not for the present, but for the years to come. Still he built only as much as was needed for the present; there were approximately 100 pews in the church; the accounts show that 95 were sold, and two reserved by the "Fabrique" apparently for the poor. If building on this scale was extravagant, then Bishop Du Bourg was extravagant! But was not \$20,000 too much of an expense? Things were much cheaper at that time; he must have been shamefully overcharged when people discovered he had no eye for business. To this I reply: Are we in position to judge accurately? Among the trustees and members of the building committee there were some, like Aug. Chouteau, Pierre Chouteau, Rene Paul, Bernard Pratte, Gerard Sarpy, who ranked among the most prominent and

clear-sighted business men of the town, and were relatively deeply involved; nowhere do we find a word of complaint that the contracts were awarded indiscriminately and the bills extravagant.

Another consideration worth mentioning: The St. Louis cathedral cost \$20,000; so did the Bardstown cathedral. The two places were then approximately equal in size. What was the future of Bardstown? Before the end of Bishop Flaget's life the See was removed to Louisville. What was the future of St. Louis? Bishop Du Bourg must at least be given the credit of having made, and long before he came here, an accurate estimate of the possibilities of the town.

It was unfortunate, though, that he came to St. Louis before sufficient provision was made for all the needs. It was unfortunate, moreover, that St. Louis was at the extremity of an immense Diocese, and precisely where there were fewer Catholics; and that when the Bishop could at last, in 1820, enter in Lower Louisiana, he was obliged to remain there. Last, but not least, most unfortunate it was that, when Bishop Du Bourg left St. Louis, the whole West suffered a financial slump which for several years tied up the money market. In such trying circumstances, a debt of \$4,500 which, at other times, would have passed almost unnoticed, caused a financial collapse; but this is no proof of the incompetence or indiscretion of any of the parties involved.

On the whole, therefore, of Bishop Du Bourg's financial extravagance and inability during his stay in St. Louis, nowhere do I find any traces.

CHARLES L. SOUVAY, C.M.



## ON THE STUDY OF PLACE-NAMES.

"If words", as Dryden says, "are but pictures of our thoughts", then the names of places, mountains, valleys, rivers, cities, villages, and streets are the pictures of the historic past. Memories cling to them which, though they may have no place in the chronicles of time, often fill their lovers with high enthusiasm. "They have a separate effect in the mind, abstracted from their signification and their imitative power," as Henry Home assures us. The original meaning of the name may be lost or blurred through the vicissitudes of the ages, but a majesty, a brightness, a dewy freshness attaches to the very sound of the word, enchanting the heart beyond sight and touch. Wordsworth's "Yarrow Unvisited" expresses this fact very touchingly:

"The treasured dreams of times long past  
We'll keep them, winsome Marrow!  
Enough if in our hearts we know  
There's such a place as Yarrow."

The old religious lady was perhaps not so very far from good sense, when she said that nothing of all the new preacher said, thrilled her like the sound of that blessed word Mesopotamia.

What images of homely joy and grace does not the mere name of Killarney, or of Lucerne, or of Vaduz on the Upper Rhine, evoke? What splendid visions of more than twenty centuries of history's pageant does not the name of Rome, *Roma Aeterna*, bring to the memory? Who does not feel his heart throb at the very sound of the words Jerusalem, Bethlehem, Nazareth, the Libanon, the Jordan, the Lake of Genesareth? And Florence, Venice, Naples, Sorrento, "the Flower of the Wave", and Capri, the island of the Blue Grotto, and Innsbruck, and Milton's Val D'arno and Vallombrosa and Bingen on the Rhine, all, all and many more, are they not sweet upon the tongue, and musical with memories, perhaps never expressed in language?

And the romance that clings to ruins, "those legendary tablets of the past", as Walter Scott designates them, is it not crystallized in the name each crumbling wall and tower bears? Nameless, they would speak no more: under a new name their life and charm would vanish. Bearing their ancient names they are deathless. Sane and strong people respect the existing names of places and things. For more than two thousand years the German people have held possession of the

valleys of the Rhine, the Isar, the western reaches of the Danube: but during all those centuries most of the ancient Celtic names of the rivers and mountain streams, of the crags and peaks, as well as of many distinctive sites, continue to the present day, often in a slightly altered form, but plainly distinguishable in their structure. To them, the name seemed one with the object itself. Many a time the forgotten ruin of an ancient castle or city of historic celebrity, was finally discovered by explorers, who had no other clue than the popular name still clinging to some out of the way locality. It was through the ancient name of the little river bounding St. Louis on the South, the Riviere des Peres, that Father Kenny was led on to the discovery of the earliest white settlement in the Mississippi valley. Local names are, indeed, very tenacious of life, and, we may add, true to historic fact.

The study of place-names is making headway in all civilized countries. It requires but a fair knowledge of the languages that were at any time spoken in the locality to be studied: But this is the Open Sesame to many a secret of the early history of a country, a charm to make the past live again, as for an instance in the case of England, the study of place-names has shown the survival of Britons after the Anglian invasion, the Mercian origin of the people south of the Ribble, while their neighbours to the north of the river came from Northumbria, and the extent of the Scandinavian settlement in North Lancashire and, apparently, in the Mersey valley south-west of Manchester. This, though somewhat speculative, illustrates the value of the systematic study of place-names over a large area," says the London Spectator.

Now, to come to America, the very name has become dear to us all, and to the world. We may think, at times, that the name of our Continent as well as of the leading nation of the western world, should, in justice to Christopher Columbus, be Columbia and Columbians, yet the change could never be effected without disarranging the history of four hundred years. Altogether senseless is the recently suggested change of Americans to Unistasians, a change that would eliminate the great memories of the past as well as the prophetic vision of a still greater future.

It is certainly regrettable, from a Christian point of view, that the names proposed for the Mississippi River by the discoverers, the "River of the Holy Ghost" by the Spaniards, or the "River of the Immaculate Conception," by the French, did not take firm hold; yet, as these names had to make way for the ancient Indian designation Mississippi, the Father of Waters, we cannot complain, this being but another illustration of the tenacious hold a name once become popular has on the imagination of men. In fact we are opposed in principle to the renaming of places. Old historical names are concentrated history. To change the name of the Russian capital St. Petersburg to Petrograd as perpetrated in the hysterical days of the world war, was a barbarism; so was the change of many of the German names of our cities and villages and streets: so was the renaming of Italian or French avenues of long and pleasant use

into Via Woodrow Wilson, or Boulevard Foch, Joffre and Petain. We are glad to notice that good sense is getting the upper hand once more, and resists the iconoclastic hand that would change any name of city, village or street as given by the founders, into "one more in harmony with the spirit of our country and the twentieth century," as the saying used to be.

"Wherever possible", says the Cincinnati Times-Star, "street names should carry history and exude local color; "they can be better monuments to notable events than bronze tablets set into buildings. Why attempt to standardize and, at the same time, to cheapen American town life by sowing the land with such names of metropolitan import as Coney Island, Fifth avenue and Broadway? Why serve the passing stranger with the canned vegetables and condensed milk of language when what he wants is something with the freshness of local idiom?" A. F. H. Collier remarks:

"We can find a comfort in such forthright and vivid names as we have already: Deadwood, Sleepy Eye, Minn, (translated from the Sioux), Little Big Horn, Council Bluffs, Medicine Hat, Medicine Lodge, Moose Jaw, Wagon Wheel Gap, and Hardscrabble, and many more."

We have in our own Missouri and its neighboring states many place names that remind us of the Red Man who once possessed the land as his hunting ground, such as Kaskaskia, Cahokia, Kansas City, Chicago. Then we have a great number of place -names reminiscent of the early French and Spanish colonists, symbolic of their Catholic faith as St. Louis, Ste. Genevieve, St. Charles, St. Ferdinand, or memorable for their enterprise and sturdy manhood, as Westport, Council Bluffs and the French names of many of the mining towns of Missouri. Lastly we would mention the place- and street names given by the home-loving and sometimes homesick German settlers of our western prairies and forests. The memories of their old homes beyond the sea had come with them, and so they dedicated the places that were to be to them as a new home, with the dear name of the old. New Hamburg, New Bremen, as places of departure from Germany were often remembered by these wayworn pioneers. Neu Offenburg, Neu Baden, Neu Basel, Neu Braunfels, Neu Baiern, Neu Berlin, Neu Bern, Neu Köln, Neu Frankfurt, Neu Glarus, Neu Glatz, Neu Hannover, Neu Holstein, Neu Martinsburg, Neu Mecklenburg, Neu München, Neu Pfalz, are but a few of the many German place-names on American soil. Two of the more recent ones are Frankenstein, named in memory of one of the great leaders of the German Centre in the Kulturkampf, and Starkenburg, the 19th century place of pilgrimage in Missouri, named after a grand castle-ruin in the old principality of Hesse. These and many hundreds of other place-names of German origin would tell future generations something of the love of their forefathers for the old home, and even more of the sturdy American character of these immigrants as evolved in the course of time, from their love of freedom and fidelity to duty.

We are glad that Missouri has but little of the wild nomenclature,

that in a manner disfigures the rocks, rivers, canyons, peaks, and hot springs of the farther West.

As Mr. F. H. Collier said in his *Echoes of the Streets*, "The threadbare monotony of the Devil's Punchbowl, the Devil's Chair, the Devil's Cauldron betray at least an indisposition toward a painstaking search for something better."

It would have been better if the old picturesque Indian names had been retained: but to restore them, or to substitute good Anglo-Saxon names, might be difficult or even impossible. As they stand, they give testimony of the wild imagination of the often lawless advance guard of civilization in the Rocky Mountain region: Everyone of them has a legend growing round about itself, a flower of evil, we may think, yet after all a flower.

Place names, as we have seen, are calculated to reveal much history: they also promote the love of history, and evoke the historical sense in our race; attachment to ones native place may be enhanced by the fact of its bearing a beautiful romantic or otherwise interesting name. And this is what we need. "The American," said Lowell about fifty years ago, "the American is nomadic in Religion, in ideas, in morals, and leaves his faith and opinion with as much indifference, as the home in which he was born." Anything that will tend to cultivate a deeper attachment for home, will also help to change his other deleterious characteristics. The reverential study of the names of places, rivers, mountains, cities, villages and even streets, though but a side issue of the study of history, certainly has an importance and attractiveness all its own. America will not always be a new country. A hundred years from now many of the things we are liable to regard as commonplace, will form the treasure-troves of the cultured men and women of that day. And they, the children of the 21st century, will bless the memory of those of our time who preserved and elucidated the flotsam and jetsam of the history of their ancestors, the names they have given to the places they loved.

JOHN ROTHENSTEINER.



## NOTES.

The 70th volume of the Jesuit Relations contains a long and very interesting report, dated September 3, 1764, on the Banishment of the Jesuits from Louisiana the preceding year. The original is in French and was first published by Carajon, in his *Banishment des Jesuites de la Louisiane*; the English translation was made by Thwaites. From the Relations it passed into Alvord and Carter's "The Critical Period," volume X of the "Illinois Historical Collections." As to the authorship of the document Thwaites says in a note to his edition: "The name of Father Watrin is not mentioned in connection with the authorship of this narrative, but it is inferred from the author's statement that he had lived about thirty years in Louisiana. No one but Watrin could have said this: he went there in August 1732 and left that region in 1764."

As a confirmation of Father Philibert Watrin's authorship, we would refer to the report made and signed by Philibert Francis Watrin and addressed to the Cardinal Prefect of the Propaganda, on the Condition of the Missions of Louisiana. The document is dated 1765. From the general tone of both narratives, and a number of similar, almost identical statements of facts found in both, it would appear that the letter of 1765 was based in part on the letter of 1764, the one having been sent to the Archbishop of Paris and the other to the Prefect of the Propaganda at Rome. Now the Roman document was found and translated by the former Chancellor of the Archdiocese of St. Louis, and published in the American Catholic Historical Researches, Vol. XVII, pp. 89-92.

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### St. Louis and the Fathers of the Precious Blood.

Eleven years after the Blessed Caspar Buffalo had founded the Congregation of the Most Precious Blood of Christ and eleven years before the blessed Founder died, Pope Leo XIII and Msgr. Caprana had decided to send some of the Missionaries of the Most Precious Blood to the mission of Missouri. We found several notices to that effect in the letters of Father Francis Niel and in various letters of Bishop Rosati, from the year 1826. On June 26th, 1826, Father Niel (Pastor of St. Louis Cathedral) wrote to Rosati from Rome:

"The priests who are to come from Rome, belong to the Congregation of the Most Precious Blood. The Pope thought of sending only two, but when the Superior (the Blessed Caspar) thought it was better to form a house, the Holy Father consented and resolved to

accept four and a brother. I think that in this case they could be established at New Madrid, or perhaps at the Barrens, if you would transfer your seminary to Lower Louisiana, according to the plan which was under consideration when you wrote to me last."

But on Aug. 25th, 1826, Niel wrote:

"The Prefect of the Propaganda announces to me, that the plan of sending missionaries from the Congregation of the Most Sacred Blood must be abandoned. This affair however had been decided by the Pope, by Msgr. Caprano and by the Superior. This news is a hard blow. What shall become of the Missions?"

When Bishop Rosati heard of the project, he was not as enthusiastic as Father Niel. He wrote to Niel on Oct. 8th, 1826, (when the Pope had already given up the plan): As long as the Jesuits and Lazarists are not firmly established in the diocese, a new religious order cannot be admitted.

And on October 20th, 1826, he wrote to his Roman Superior (Baccari), saying that the Seminary cannot be established in Lower Louisiana; therefore the plan to give the Seminary at the Barrens to the Sanguinists cannot be carried. Rosati, at a time, when he thought, the Sanguinists would really arrive, thought of establishing them at the Post of Arkansas. New Madrid might have been a little more suitable, but woe to the poor Italian Fathers, if they had been sent to that "*faubourg de l'enfer*" (suburb of hell, the Post of Arkansas).

In 1843, P. Salesius Brunner, from the Swiss Branch of the Congregation of the Precious Blood, transplanted the Sanguinists to America, and established their first house at S. Alphonsus, near Norwalk, Ohio.

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To the Honorable the Judge of the Circuit Court within and for the County of St. Louis in the State of Missouri, now sitting.

The Petition of Edmund Saulnier native of the kingdom of France and now curate of the church of St. Louis, respectfully sheweth

That your petitioner landed in the United States in ~~the~~ month of January in the year of our Lord one thousand eight hundred and eighteen and has resided in the City of St. Louis in the State aforesaid since the month of December in the year eighteen hundred and nineteen, that your petitioner is desirous to become a citizen of the United States, and to enjoy the benefit and protection of the constitution and laws thereof. Your petitioner therefore prays your honorable court to admit him to be a citizen of the United States, upon his complying with the requisites of the act of congress in such cases made and provided.

And your petitioner will ever pray.

Name: Edmund Saulnier; birthplace, Bordeau; age, 30 years; nationality, French; allegiance, Charles X; country whence emigrated, France; place of intended residence, St. Louis.

St. Louis, December 9th, 1828.

Next Sunday, 29th inst., at 4 P. M., will be laid by the Right Rev. Bishop Du Bourg, with the solemn rites used in the Catholic church on similar occasions, the *first stone* of the new Cathedral. The intended grandeur of that fabric, together with the sanctity of the object to which it is destined cannot fail exciting a lively interest in the breasts of all those who have at heart the growth and embellishment of this infant city, but above all, its moral and religious improvement. A collection is intended to be made by the Bishop among the *ladies* who may grace the ceremonies with their presence, the piety which distinguishes their sex encouraging the hope that they will eagerly seize upon so precious an occasion to evince their zeal for the majesty of divine worship. Gentlemen, it is expected, will also be prompted to a new effort of generosity, to supply the deficiency of the funds already subscribed for, and enable the building committee to proceed, without interruption, to the completion of that part, at least, of the whole plan, intended to be executed this year.

The stone is to be hollowed in the form of a chest, to contain and preserve to the latest generations the names of benefactors, coins of various descriptions and some memoirs of the present times.—(Missouri Gazette, March 26, 1818.)

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#### What We Need.

From the very able address of the President at the Sixteenth Annual Meeting of the Mississippi Valley Historical Association at Oklahoma City, March 29, 1923, we would quote a few passages that have special application to our own endeavors in the matter of local history, and part as to the importance of our work:

"The letters and reports of the representatives of home missionary and Bible societies, which, it was stated, would "throw a flood of light upon the development and social conditions of the western states and territories," are still, for the most part, hidden under a bushel in the storerooms of the American home missionary society and similar organizations in the east or in the files of little known periodicals and annuals. Some of our historical libraries are now assembling large collections of the "proceedings, reports, year-books, and other publications of the different religious denominations," and occasional students of special topics delve here and there into the mass of unpublished documents; but, on the whole, this class of material remains even more inaccessible to the general investigator than were the "Jesuit relations" before the publication of Thwaites' monumental edition."

The letters and reports of the pioneers of the Catholic Church have lain hidden under a bushel for seventy years and more. Our Historical Society established its Quarterly Review in order to publish these treasures that would throw a flood of light upon the development and social conditions of the early days of the Mississippi Valley. And yet, though occupied in a useful and meritorious work, we are still struggling with great difficulties and obstacles, chief among them, the

indifference of our people. Now as Mr. Solon J. Buck says in his Presidential Address:

"Whatever theories we may expect as to the functions of history, it is difficult to see how we can avoid the conclusion that the effective performance of its functions depends to a large extent, in a democracy at least, upon the number of people brought within the circle of its influence. If, as we are wont to believe, a knowledge of the past is necessary for an understanding of present conditions and tendencies, then, since it is obvious that an enlightened general public is desirable, that knowledge should be diffused as widely as possible. If the development of historical mindedness or the critical spirit is one of the ends in view, it is clear that the advantage of the community will correspond somewhat to the proportion of its citizens who are affected. If cultural aims are considered—the contribution of history to the fullness of individual life—surely we should endeavor to make a knowledge of history available to all who are ready to accept it."

But there is the crux of the question.

"In our list of the principal desiderata in the field of Mississippi Valley history, one which is fundamental to all the others was not mentioned. That is, of course, more adequate financial support for historical work. If source material is to be published more extensively, if the publications are to be given a wider distribution, if so many more people are to be served in our historical libraries, if all the other activities which have been suggested are to be undertaken or developed, obviously more funds must be available for the work. The writer is an optimist in this matter, however. The situation resolves itself into a circle, and not a vicious one either—perhaps a spiral would be a better figure. Increased activities result in increased interest, increased interest results in increased support, and increased support makes possible still greater activities. In the last analysis, the financing of historical work depends entirely upon the interest of the people, as manifested directly and individually in their contributions, and indirectly and collectively in the appropriations of the state legislatures. When the people are fully convinced of the value of history, the incomes from both these sources will materially increase, just as they have increased for the more formal educational work of the schools; and there is reason to believe that they can be supplemented with appropriations from counties and cities for local historical work. Perhaps the time will come when our universities will train men and women for positions as county historical agents, just as they now train county agricultural agents."

We of the Catholic Historical Society of St. Louis cannot possibly look for aid from the State, or County, or City. We must depend upon our cultured people and preeminently to our Clergy. Could not every pastor of souls within the dioceses carved out of the original diocese of St. Louis be a county or pastoral agent for the Catholic Historical Review of St. Louis. It would go far to solve our problems and to allay our fears.

The life and times of John Carroll, Archbishop of Baltimore (1735—1815). By Peter Guilday. (New York: Encyclopedia Press, 1922. xv, 864 p. \$5.00).

Although we were not furnished by the publishers with a copy of Dr. Guilday's book, we should consider its importance sufficient inducement to give a critical estimate of its merits, and possible defects, if we had not been prevented to do so by the highest appreciative estimates we found in the various Historical Reviews. Not only Catholic writers, but non-Catholic ones as well have given high but well-merited praise to Dr. Guilday's solidity of material and lucidity of arrangement and narrative. "Like a well-woven tapestry," says W. J. Lallou, in the Records of the American Catholic Historical Society of Philadelphia. Dr. Guilday's biography of Archbishop Carroll tells its story without giving painful and inartistic evidence of the years of close labor which were consumed in its weaving. Erudite without being pedantic, and interesting without being inaccurate, it is rare that a volume which ranks primarily as a book of reference provides such fascinating reading as does this life of our first American bishop." After this general word of praise the writer then goes on to indicate the sources of Dr. Guilday's historical matter. "The story of John Carroll is the history of the nascent church in the United States." The archives of Rome, Paris, Westminster, London, Stonyhurst, Liege and Brussels, as well as the diocesan files of Baltimore, Detroit, Quebec, New York, Boston, Philadelphia and Old Vincennes, are mentioned, but there are many other sources.

O. W. Stephenson, a somewhat less enthusiastic critic, writes in the Mississippi Historical Review for June, 1923: "A great mass of new material has been used, drawn chiefly from the files of *Propaganda*, Hughes's *Historical Researches*, the Carroll-Plowden letters, and the diocesan archives of Baltimore and Westminster. The amount of material based on sources far outweighs that based on the labors of others; and anyone who reads the book with care will give the author credit for writing with a knowledge more than superficial.

"The title of the book indicates something of its scope though not much of its character. The first chapter recounts the experiences of John Carroll while in training for the priesthood in St. Omer's and other Catholic schools of France, together with his travels in western Europe. The next three hundred pages are devoted to the establishment in America of the first Catholic bishopric. Too much space is given to the unbecoming bickerings and petty jealousies of little groups of priests who were connected in one way or another with the efforts to establish the bishopric. In the sermon preached by John Carroll at the time of his consecration (pages 384-385), we find that he hoped to raise the church from its foundation; "to establish ecclesiastical discipline; to devise means for the religious education of Catholic youth; . . . . to provide an establishment for training up ministers for the sanctuary and the services of religion; . . . . not

to leave unassisted any of the faithful who are scattered through this immense continent; to preserve their faith untainted amidst the contagion and error surrounding them on all sides; to preserve in their hearts a warm charity and forbearance toward every other denomination of Christians, and at the same time to preserve them from that fatal and prevailing indifference which views all religions as equally acceptable to God and salutary to men." Following this quotation the book is largely made up of the story of the efforts of John Carroll to work out the plans hinted at in his sermon. A splendid critical essay on the sources makes up the final chapter. The period covered by the book is that from about the middle of the eighteenth century to Carroll's death in 1815.

There is a great deal in this book well worth while. Few people, however, will ever read it through; it contains over 580 pages, nearly every one of which either begins or ends a long quotation."

As the book is primarily a book of reference, it is not expected that it will be read through in four or five sittings. We don't think anyone ever did that with any historical work of equal compass. Yet many chapters of the book are as readable as the average historical novel, and as reliable as Parkman or Bancroft, or, to give a more recent instance, Pastors' "History of the Popes."

Gilmary Shea's book, however meritorious in itself, is now superseded by Guilday's *Magnum Opus*.

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In the twentieth volume of the publication of "The Nebraska State Historical Society," Albert Watkins gives a vast mass of disjointed items culled almost entirely from Missouri newspapers from October 12, 1808 to April 1, 1861, each one having some bearing on the history of the Mississippi Valley during that period. The items that have greatest interest for our purposes are those on the Indians, and especially those that have to do with the migration to Oregon. As the Mr. T. M. Marshall in the Mississippi Valley Historical Review intimates, there is too much and too little in the book. *Multum non multa* would have been far better, that is, the period to be covered should have been much shorter. Hence the book contains too much for the casual reader and not enough for the student of the period.

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A few recent events of more or less historical importance for St. Louis Archdiocese must be chronicled here.

The first is the grand celebration held May 31 at the St. Louis University in memory of the coming of the Jesuits to St. Louis just one hundred years ago. The immediate purpose of these twelve men was the evangelization of the Indians in the West. Bishop Du Bourg, taking advantage of the offer made by the government at Washington, of certain grants of money to missionary societies who would undertake the civilization of the children of forest and prairie. Bishop Du Bourg prevailed upon the Jesuit authorities at Baltimore to send a newly arrived band of priests and scholastics to his diocese. The pil-

grimage from Whitemarsh, Md., began on April 11, 1823 and ended on May 31. We quote from a sympathetic account of the events that led up to the greatness of the Missouri Province of the Society of Jesus as given by the Post-Dispatch of St. Louis:

"In the band, which was headed by the Rev. Charles Van Quick-enbourne, until then prefect of studies at Whitemarsh, were the Rev. Peter J. Timmermans and seven scholastics, among them Peter John de Smet, afterwards to become famous as an Indian missionary; Peter John Verhaegen, who was to be the first president of St. Louis University after its charter as a university had been granted, and others who were to make names for themselves in the history of the great West.

In anticipation of the coming of the Jesuits, Bishop Du Bourg had arranged to transfer to them a grant of land in Florissant, in St. Louis County, and there the little band journeyed to occupy the rude log cabins which had been provided.

The first activity of the colony at Florissant was the establishment of a school for Indians under the title of St. Francis Regis Indian Seminary.

It was a happy day when the Jesuits were asked by Bishop Du Bourg to take over his little St. Louis College, on Second Street, between Walnut and Market.

It was with this little tool that they really began to build their future in the great West, and this institution alone has grown into St. Louis University. Its local registration today is 3260 students and the university since actual organization has been the "house" or headquarters, of the Province of Missouri. Other schools established from this headquarters were: St. Charles College, Grand Coteau, La., 1839; St. Xavier's College, Cincinnati, O., 1841; St. Joseph's College, Bardstown, Ky., abandoned during the Civil War; St. Mary's College, St. Mary's Kan.; mission 1848, college 1869; St. Ignatius College (Loyola University), Chicago, 1872; Creighton University, Omaha, 1879; Detroit University, 1880; Marquette University, Milwaukee, 1881; St. John's College, Belize, British Honduras, 1894; Rockhurst College, Kansas City, Mo., 1919."

Our heartfelt congratulations are extended to the Jesuit Fathers of the Missouri Province.

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The second event was the appointment and investment of four most deserving priests of the Archdiocese as Prelates and members of the Papal Household, the Right Reverend Monsignori Frederick George Holweck, Martin J. Brennan, Francis X. Willmer and Timothy Dempsey. We are especially proud of the fact that three of these new Prelates are faithful members of our Catholic Historical Society. The Review wishes them all: *Ad multos amos.*

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The third event was the enthusiastic reception accorded by St. Louis, irrespective of creed or national antecedents, to the great and

good Cardinal Archbishop of Munich, Michael von Faulhaber, on May 9th.

Cardinal Faulhaber of Munich arrived in St. Louis on the evening of May 8th and remained the guest of Archbishop Glennon until May 10th. After celebrating Mass at the new cathedral at 8 o'clock, May 9th, he was tendered an official reception at the City Hall, another reception at St. Louis University, a banquet at the Hotel Statler, an auto tour viewing the city, and a trip to the mother-house of the Notre Dame Sisters at Santa Maria in Ripa, whose original mother-house is at Munich, Bavaria. In the evening he addressed a mass meeting at the Odeon and spoke at length on conditions in Germany. His mission to the United States is non-political, his purpose solely being, as he emphasized more than once, to return thanks to America for her noble and generous aid to his suffering fatherland.

"Germany," he said, "is profoundly grateful to the United States. That is the reason I have come here personally to express the thanks of my people to you Americans for what you have done for us in our distress. Germany has always admired the American people. Even during the great war, when I was a chaplain at the front, I was impressed with the high regard our soldiers had for the calibre of the Americans who were fighting against them. And we found that our most courageous foe was our kindest friend."

From the German Cardinal's visit, which was absolutely non-political, and from his noble personality, came an influence to our people that will be felt more and more as the years pass by, an influence of real peace and reconciliation between two nations that have so much in common.



## DOCUMENTS.

### A Letter of Father Badin.

Father Stephen Theodor Badin is known to every cultured Catholic as "the Proto-priest of the United States." He was, with Father Nerinckx as a mighty second, the apostle of Kentucky. His life and character formed the subject matter of many admiring writers, Judge Webb, Bishop Maes, Archbishop Spalding and many others. A late Dominican writer caused a sensation some time since by speaking rather harshly of the old missionary, especially in regard to his dealings with the Dominicans. His troubles with the saintly Bishop of Bardstown were brought to a more general knowledge by the publication of Bishop Flaget's Diary in the Records of the American Catholic Historical Society, Philadelphia.

We have found among the treasures of the St. Louis Archdiocesan Archives the following letter of Stephen Theodore Badin, which being mainly biographical, will no doubt interest historical students:

(A.M.D.G.) Monroe, Michigan, 6th Feb., 1829.

Right Revd. & Dear Sir:

With confidence as to a friend, I inclose you a letter to my brother. The three marginal lines of the first page shall explain my motives. I will avail myself of this opportunity to entertain you—as it may be both gratifying and useful—of the affairs of religion in this Territory; and to communicate to Your Reverence some late intelligence from France, which is unhappily threatened with another revolution; so great is the ascendancy obtained by the *Liberaux et les philosophes!* The impending calamities may probably be the cause of many priests' emigrating to America. Some miraculous events are portentous, and I shall transcribe one below. We are here in great distress for want of a Bishop and of ten or twelve priests; of schools, of a college and a convent. Infidels in general, and a certain proud aspiring sect in particular, are using great efforts to make proselytes of our poor ignorant Catholics. Monsr. Richard has spent money for his Cathedral sufficient to have founded free schools in every part of the country where they are wanted, and to have built, besides, a sufficient church at Detroit. It is unnecessary here to expatiate on the troubles, debts, lawsuits, etc., which have been the concomitants. Instructed by experience, and seeing the poverty and miserableness of the Catholics here, I have, last week, reduced to one half the plan of a church for this place, the foundations of which have already cost \$700—90 feet by 50.

I do not lose sight of the poor Indians, and have the prospect of establishing here a school for the instruction of young squaws. In that case, I would wish to have the assistance, the presence of, or at least directions from, the good nuns of your Diocese, who have acquired experience by practice; and I shall make free to request these through your mediation. There are in this Territory three Ladies of a competent age, who appear to me well fitted for that good work of charity and religion: one is Irish, the second understands both French and English, and the third is a Canadian and great friend of the Indians. This last possesses, besides, a tract of land given her by them, as a mark of gratitude. All of them belong to a Sisterhood established by the good Mr. Richard. But that Institution is far from being formed in a regular community. We want, besides, some Nuns for the instruction of the Ottawas of Arbre Croche, for whom the Rev. Mr. Dejean feels a great partiality. During the visit he made them last Summer, he baptized 46 adults of the age of 15 to 20, 18 of 20 to 40 and 14 of 40 to 80, besides 52 under the age of 15. He has 98 Catechumens, whom he left to the care of 7 Indian Catechists, both fervent and sufficiently instructed. The neophytes are remarkably regular, pious and constant in their good purposes. The sectarian ministers are haunting them, and Mr. Dejean is so truly attached to them, that he is inclined to go and settle among them. He wishes to have Nuns to assist him; but, however desirable, his plan offers a great objection to my mind, as I have had myself the experience of the danger and difficulties which attend a clergyman in a lonely situation: *Dominus misit binos.* My brother, it seems to me, would suit well as a companion, and there is enough to employ usefully two priests, because of the Stations at Mackinac, Sault St. Mary and Green Bay, besides Prairie du Chien, etc., but they are both wanted here with me.

Your Reverence knows probably that the Presbyterian sect has already taken possession of almost all the Catholic children of Mackinac, who are bound to them till the age of majority; and I am almost sure that they are now attempting the same at Green Bay, where a minister was stationed last Fall. The unhappy conduct of Fauvel and the absence of a priest must be equally favorable to their proselyting schemes. I feel distressed as often as I ruminate upon this subject, and regret that Monsr. Richard made himself, by his expensive and unnecessary edifice, incapable of founding ten free schools which would have been encouraged by the Legislature, endowed with lands, and would offer salutary instructions even to Protestant children, whereas our Catholic youth are enticed and almost compelled into heretical Sunday schools and others!!! *quis talia fando temperet à lacrymis?*

Ten years ago, I wanted to accompany Mgr. Flaget to Detroit. He refused and I went to Europe, where I laboured hard for the Missions of Kentucky, Ohio and Michigan. But I should have been where I am at present. Here I am impelled to give you a short his-

tory of this part of my life. In 1812, soon after his arrival at my house, the good Bishop would have me to transfer to him all the ecclesiastical titles; I could not comply, because I was in debts *jusqu'au cou*, and Archbishop Carroll gave his written opinion that I was not bound in conscience to make the transfer, although I had been threatened with excommunication<sup>a</sup> for noncompliance. At last I took the resolution of leaving Kentucky, and nominated agents to arrange my affairs, and transfer all the ecclesiastical titles on the eve of my departure. I was requested by the Bishop, one year after being in France, to be his agent, that is a mendicant for his Diocese with my former title of Vicar General. Six years later, Monsr. Martial appeared in Europe with the same title, *et me foul a aux pieds*. I was suspected of being another Inglesi and met with corresponding treatment. In order to quiet others and myself, I entered the novitiate O. S. D. intending to return to Kentucky as Theological Lector, with the view of drawing the Dominicans nearer to the practice of the Sulpicians in *sacro tribunali*. But having received the congratulations of Bishop Fenwick, and the intimation that he designed me for his coadjutor, because he wished to Dominicanise his diocese, I withdrew from the novitiate the fourth day after receiving the above intelligence, and prepared to return to Kentucky. But the Secretary of Propaganda told me that Bishop Flaget deprecated my return, that no Bishop wished to see me in the U. S., etc., etc. Then I took the resolution of coming to Michigan. I have entered, My Dear and Rt. Rev. Sir, into these details, in order to satisfy you, as you marvelled in your letter at my present situation. Bishop Flaget proposed to make me Bishop of Vincennes, but I never had such a vocation, I am too old etc. I do believe in *Domino* that Monsr. Chabrat would do much better at Vincennes than your humble servant, and your excellent friend Mr. Acquaroni at Detroit rather than Mr. Richard, whom his political career, besides other causes, have rendered unpopular and almost contemptible to both Catholics and Protestants, with very few exceptions; so that it would certainly be a degradation of the episcopal character and dignity to promote him, tho' I am equally certain that he is a man of rare merit, whom I love and esteem cordially. I shall close this, by telling you that a suit has been lately instituted against him for breaking the limits in going to Congress.

Allow me to recommend for the good of your Diocese A.M.D.G. to send or cause to be sent to Lyon (*a Monr Didier Petit, Quai de Reiz, No. 34*), frequent, *correct* and interesting accounts of your mission, especially all manner of intelligence respecting the Indians. Your Missionaries and Nuns might take notes, every month of what has happened worthy of remark during that period, subjoin their reflections and forward them to Your Reverence four times a year, in the Emberweeks. Then the whole mass of information should be digested and forwarded, at least twice a year. I said *correct*, because

<sup>a</sup> This circumstance shocked Abp. Carroll nearly as much as I was and am still shocked when it recurs to my mind.

I have seen notorious falsehoods in the *Annales de l'Association pour la prop. de la foi.*

I will now give you copy or an extract of a letter of Monsr. l'Abbe Rigagnon, Grand Vic. de Mgr. l'Ev. de Cincinnati, a Bordeaux, dated 29 Aout 1828. I beg you to communicate the same to my brother:

"Divine Providence has once more shown mercy to us. A remarkable event has lately transpired. It is the apparition of Our Lord in the Sacred Host on three consecutive days, the 12, 13 and 14 days of June, on which was celebrated the solemn octave of the Feast of Corpus Christi in the village of Hartmansweiler diocese of Strassburg in Alsace. On the first day He appeared under the form of an infant only to children who were present. On the second day, being placed above the tabernacle, He was seen by all, and that until Benediction had been given. On the third day He appeared until the end far more brilliant and luminous than on the two preceding days, and all saw Him. This event made a great stir in Paris. I send for a copy of the letter of the parish priest of Hartmansweiler."

Before closing this I ought to inform you that I heard, myself, His Holiness say, in Dec., 1826, to Monsr. Roux, Superior of the Seminary of Montreal, that he refused to have him ordained at Rome. I hope you will favor me with an answer, and give me some information respecting your Diocese—and my brother to whom I wrote four months ago without receiving his answer. Mons. Niel was in very poor state of health last year, and hardly expected to return to U. S. I saw him in the summer of 1826. Mgr. DuBourg has been favored with the happiest results from a mission given at Montauban *par les missionaries de France*. Wishing devoutly that your and your Clergy's and Sister's labour may produce every desirable result, I have the honor to be with great respect and attachment, Right Reverend and Dear Sir,

Your very obedient, humble servant,

STEPH. THEOD. BADIN.

V. G. of B. & C.

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### A Letter of Bishop Edward Fenwick.

After attending the first Council of Baltimore," says Shea in his 'Defenders of the Faith,' "Bishop Edward Fenwick of Cincinnati, whose jurisdiction then extended over Michigan and Wisconsin in addition to Ohio, resumed his apostolic journeys in search of souls. While thus devotedly performing the duty of a good shepherd he was struck down by cholera at Sault Ste. Marie, but rallied sufficiently to visit Arbor Croche and Detroit. At Canton he was again seized with the cholera, but heroically kept on, only to die the next day, September 26, 1832, at Wooster, Ohio."

We have found in our archives a touching letter of Bishop Fenwick to Bishop Rosati, written at the time of his illness in Detroit. As the last memorial of a beautiful friendship and, at the same time,

as an unconscious self-portraiture of a noble missionary bishop, we would transcribe this letter:

Detroit, 23rd August, 1832.

Right Reverend and Dear Brother in Christ:

After a long laborious mission with Rev. Mr. Jeanjean to Green Bay, Arbor Croche and Mackinac and Sault Ste. Marie, I am so far on my return towards Cincinnati, where, however, I cannot arrive sooner than October as I must yet visit several congregations as far as Steubenville to the East in Ohio, near Marietta South and Hamilton West. My worthy fellow traveler so far, R. M. Jeanjean, left me on the nineteenth for New York and France. He was gratified as well as myself to notice the progress of our holy religion in these parts of my jurisdiction especially the improvement and piety of my good Indians and the prosperity of our Indian schools at Green Bay, Arbre Croche and St. Josephs'.

The great increase of the Catholic population in Michigan and even among the Indians where the schools are established and the priests stationed must require the presence of a bishop and a numerous clergy. It is impossible for me to do justice to such extensive missions or to satisfy half of the people. I cannot on one visit a year see all the congregations nor provide for their spiritual wants. My health is much impaired being twice sick during this mission to the North. I am yet feeble and languid and have just completed the sixty second year of my age. Consequently I cannot expect a much longer continuance of life and strength and think it a duty to provide or to endeavor to provide a coadjutor and successor at Cincinnati as well as a bishop for Michigan, which subjects I have submitted by letter to the Holy Father and propaganda through the Rev. Mr. Jeanjean. I beg your concurrence with my petition. I solicited two years ago to have Rev. Mr. Rase as my coadjutor and successor at Cincinnati but have received no answer to that petition. Since upon more serious reflection I conclude that Divine Providence designs him perhaps for Detroit in Michigan for which he is well qualified, even better than for Cincinnati where one of more eloquence and external endowments might answer better and produce more good. I have solicited the Holy Father to grant me Fr. Kenny, Superior of the Society of Jesus in the United States of America, for Coadjutor and etc. at Cincinnati. His talents, piety, experience and other eminent qualities are well known and sufficiently recommended. If stationed at Cincinnati as bishop, he would no doubt do much to promote the cause of Our Holy Religion in the western countries, the honor and propagation of the Society of Jesus which I respect and admire much as one of the most meritorious and useful religious societies in the church and the world at large. In case I can obtain him for the above purpose I would make a very sensible or trying and great sacrifice of my best friend and affectionate beloved Vicar General Resé for Detroit in Michigan, where he is much esteemed and venerated, possessing the full confidence and respect of all the clergy

of Michigan, more so than in Ohio, but to part with him before he is replaced by Fr. Kenny at Cincinnati would occasion my death, perhaps immediately, and the ruin of the diocese. You will please to weigh these reflections and be so kind as to second my petition to the Holy Father and Cardinal Pedicini in the manner I have here expressed myself. I do not know the baptismal name of Fr. Kenny. You will please to express it in your letter to Rome. Write soon; favor me with an answer about the first of October. Endorse on the letter soli after my name in order that my Vicar General may not open it in my absence.

I am, Right Reverend and Dear Brother,

Your affectionate and obedient servant,

✠ Bp. EDWARD

Bp. of Cincinnati

Amongst the letters preserved in the Archives of the Archdiocese of St. Louis we found a letter which is entirely unknown to historians. It is written by Father Joseph Prost, C.S.S.R. Bishop Rese of Detroit had drawn the Redemptorists into his diocese in 1833; Father Prost had been sent as visitor in 1835. Although the rule of S. Alphonsus demands community life of its members, the fathers lived like pioneer missionaries, scattered over Green Bay, Sault Ste. Marie, Arbre Croche and Ohio. Even the visitor, Father Prost, was compelled, for a time, to live at Green Bay in solitude. And from Green Bay he wrote his letter to Bishop Rosati, St. Louis, Mo.:

Green Bay, 12 Martii 1836.

Reverendissime Domine,

Dignissime Praesul:

Mihi nuntiaverunt, multos dari Germanos in Vestra, Reverendissime, Diocesi catholicae fidei ascriptos, et carere sacerdotibus qui eorum linguae sint gnari. Certior factus de Vestro zelo in vinea Domini, valde impellor, ut petam a Vobis, Reverendissime, ut me indignum operariis Vestris in vinea Domini adnumerare dignemini.

Quod meam personam attinet, congregacioni SSmi Redemptoris, cuius fundator est B. Alphonsus Ligouri, adscriptus sum. Ante tres annos tres sacerdotes ex nostra Congregatione Germanae provinciae in Americam missi sunt, ut aliquam domum fundarent, ex qua nostri per exercitia spiritualia roborati in missiones prodirent, sed variis modis impediti sunt quominus hoc opus praestantissimum perficerent. Ad istam rem promovendam, Superior noster Generalis elapso anno me in Americam misit cum potestate visitatoris. Re, in quantum potuimus, exquisita, et omnibus circumstantiis bene consideratis, vidimus, tale opus hoc in loco esse impossibile, et decrevimus, postquam omnia ad. Superiores meos retuleram, laborare in vinea Domini tanquam simplices sacerdotes, donec revocaremur, vel aliquid aliud nobis praeciperetur. Ego veni in hanc diocesim tanquam officialis nostrae Congregationis, quamobrem Revmus Episcopus Dnus Rese nullum jus in me acquisivit. Negotia mea sunt finita, ergo etiam de mea persona libere

disponere possum. Pecuniam mecum non porto, sed corpore gaudeo sano ac firmo et laborare possum et etiam volo secundum beneplacitum vestrum, Reverendissime, contentus, si accipio quae sunt maxime necessaria, et si habeo, quod instantissime et humillime rogo, copiam confitendi, quae mihi utique necessaria est, ne, utpote homo imbecillus, cum aliis praedicem, ipse reprobis efficiar. Vernacula mea est lingua Germana. Etiam Gallicam linguam discere incepi, linguam autem Anglicam plane nescio. Humillime precor, ut mihi quam primum Vester Sensus aperiatur. Litteras Vestras hic loci expecto, quibus acceptis statim sum discessurus. Vester

Reverendissime, humillimus servus,

JOSEPH PROST, C.S.S.R.,

Catholic priest of the Catholic Church in Greenbay, Western Territory.

#### TRANSLATION

I have been told, Most Rev. Bishop, that in your diocese there are many Catholic Germans, and that there is dearth of priests who know their language. Since I heard of your zeal in the vineyard of the Lord, I have a great desire to ask you, Right Rev. Bishop, that you may receive me, although unworthy, into the number of your workmen in the vineyard of the Lord.

As far as my person is concerned, I belong to the Congregation of the Holy Redeemer, founded by the Blessed Alphonsus Liguori. Three years ago three priests from our German province, were sent to America to found a house, from which our men, fortified by spiritual exercises, would go forth into the missions. But in various ways they were kept from realizing this excellent work. To promote this purpose our General has sent me to America last year in the capacity of visitor. But, after careful inquiry, having considered all circumstances, I saw that in this locality this plan cannot be realized. And, after I had made a full report to my superiors, we concluded to work in the vineyard of the Lord as simple priests, until we should be recalled or some other regulation should be given us. I came into this diocese as an official of our congregation; therefore the Right Rev. Bishop Rese has acquired no right to me. My work is finished, therefore I can freely dispose of my person. Money I have not, but I enjoy a healthy and strong body; I can work and I am willing to work, according to your pleasure, Right Rev. Bishop. I shall be satisfied with the necessities of life and if I have, what I instantly and humbly ask for, an opportunity to go to confession, which I need very much, that as a weak man, I may not be lost, whilst preaching to others.

My vernacular is German; I also commenced to study French, but English I do not know at all. I most humbly ask, that as soon

as possible you manifest to me what you intend to do. I expect your letter at this place; as soon as I receive it, I shall start out.

Your humble servant, Rt. Rev. Bishop,

JOS. PROST, C. SS. R.,

Catholic priest of the Catholic Church in Greenbay, Western Territory.

Bishop Rosati, knowing the difficulties under which Bishop Rese labored refused to interfere. After a stormy interview with Bishop Rese P. Prost left for the East, and the Redemptorists retired from the diocese of Detroit and the Northwestern Territory.















